

THE  
**C A S E**  
REVIEW'D,  
OR,  
An ANSWER to the  
*Case Stated*, by Mr. L-Y.

In which it is clearly shewed that He has  
Stated the **CASE** wrong

BETWEEN  
The CHURCH of ROME,  
AND  
The CHURCH of ENGLAND.

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And placed both *Doubt* and *Certainty* on the  
Wrong Side.

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In 22 Dialogues: with an Advice to the Author,  
And a Post-Script concerning the EUCHARIST.

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By the Author of the GENTLEMAN INSTRUCTED.

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*Portæ Inferi non prævalebunt adversus eam.* Mat. 16. 18.  
MDCCXV.



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# THE PREFACE

I present you (dear Reader) an answer to the *Case Stated*. Intreaty prevailed with me to undertake the work, more than inclination. Business of another nature gave me little time to think of controversy, and less to write. But as I was desired by friends, so I was challenged by our enemies to publish an answer: and thô I resisted perswasion, insult and defiance overcame me. Here is a little book (say'd a Protestant Gentleman to me) that confutes Bellarmine, and confounds Papists. It States the Case truly: and pleads the Protestants to admiration. It ends the dispute between



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between the two Churches, and wounds Popery beyond recovery. In a Word the piece is unanswerable, and I defy your Doctors to make a tolerable reply.

The Rodomontade, I confess, moved me, and thô the Book deserves rather indignation than answer, yet I thought a reply necessary, to take down the overweening opinion Protestants have conceiv'd of the Stater's performance. If you take rallery for reason, and banter for demonstration, I own never Controvertist came near him. His Arguments have nothing but sound and flourish: his assertions are bold: his proofs weak: and his confidence imposing.

I have followed him step by step, and, I think, have past over nothing material. I have generally set down his objections in his own words. And if sometimes I abridge them, it's meerly to avoid prolixity, not to disguise his meaning, or to wave the difficulty.

I have not toucht the feuds between the Courts of France and of Rome in 82. nor Talon's Harangue: much less the Four famous propositions of the Clergy, which he thought fit to propose to the publick,

as

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as standing evidences the French Church only owns the Supremacy in appearance, & is within an ace no less Schismatical, than that of *England*. Nay, he asserts *France* had certainly broke with *Rome*, had not the insuing war against all *Europe* put a stop to the contest, and forc'd the King to more moderate and safe resolutions.

But this assertion stands upon bare conjecture ; and the King's both Religion and prudence plead more forcibly for the contrary. He was too well vers'd in politicks to suffer innovations in Religion, which are alwaies waited on by confusion in the State. The *Huguenots* rebellions let out more French blood, than the grand confederacy of 88. and lay'd wast more Provinces, then the late war of 27 years.

In a word he read the destiny of his own Kingdom in the divisions of *England* of the same date with our Schism. When we broke from the Church, we lost all respect for our Sovereign, and Sacrificed our obedience to the Idols of liberty, & property. We have been divided almost these two hundred years into *Protestant* and *Puritan*, *Cavalier* & *Round head*, *Tory* & *Whig*, *High Church* & *Low Church*: till at last Monar-

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chy is become a play, and Religion a jest; Nay, we haye so often refined *This*, that the substance is dissolved into air and smoak. So that nothing remains but the bare appearance of Religion, and not one mark of morality in practice. Dr. Swift had reason to publish an Argument against abolishing Christianity, not the thing / for that he confesses is long since out-lawed / but the very name, which was / says he / the design and unanimous endeavour of all parties.

I grant the abolishing the franchises alarmed the King, and Mr. Lavardin's unusual entrance, the Pope. The one stood for privilege, the other for prerogative: the Pope complain'd of insult, the King of Injustice. Infine hard words past on both sides, and what wonder? when passion runs high, there is no place for moderation. In a heat we speak and do many things, we wish undone when we return to a cooler temper. The Bishops framed the Four propositions Mr. L-y has printed. Yet this is certain, the Pope never censured them. And those Prelates afterwards gave him satisfaction. Mr. Talon harangued the Parliament with heat and Rhetorick. Yet in the height of declamation, he protested *We will ever remain in-*

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inseparably united to the holy See, we will acknowledge St. Peter's Successor as the first and chief of all Bishops, we will most Religiously-maintain the Communion with the Church of Rome. If Mr. L-y subscribes this profession, let him maintain (in God's name) the just rights and dignity of the Crown, with the decrees of Councils.

But we must not appeal to an Attorney General's Harangue for the sentiments of the Gallican Church, nor to an assembly of Bishops in a heat and hurry. In these circumstances passion speaks, not they. Let us then consult the French Bishops singly, and in assemblies where Religion was the only question, and we shall find them acknowledge the Supremacy as fully as the Councils of Florence or Trent.

The Archbishop of Cambray is a man above exception. His piety is exemplar, & his learning extraordinary. He knows the doctrine of the Gallican Church better than L-y's favorite Dupin. Let us turn to page 63. Of his Pastoral Instruction, printed this very year.

Pope Zizimus, says he, writ thus to the Bishops of Africa. Altho' the Tradition of the Fathers did attribute so great Authority to the

See

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Sea Apostolick, that nobody questions it's Judgment..... you are not ignorant of this my most Dear Brethren, And as Bishops you are obliged to know it. Not notwithstanding thô our authority be so great that nobody can review our judgment, yet we have done nothing without communicating it to you by letters &c.

Upon this principle Hormisdas thought not he overstrech'd his power: when he made the Schismaticks, for their reunion, and even the Bishops, not excepting him of Constantinople, to sign this Formula. (a) The first point for Salvation is to observe the rule of Faith, and not to swarve the least from the tradition of the Fathers: for we must remember this oracle of *Iesus Christ*, you are Peter & upon this rock I will build my Church: these words are verified by the event; for the Catholick Religion has been always preserved inviolably in the Sea Apostolick. For this reason we follow it in all things, & teach what it has decided, consequently I hope I shall be with you in the same Communion, which this Sea demands: and in which is found the entire and perfect solidity of the Christian Religion. We promise also we will not name in the holy Mysteries those that  
(a) Bar. ad ann. 519. tom. 7. & tom. 4. Conc. Labe.  
are

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are deprived of the Communion of the Catholick Church ( id est ) who are not united in opinion with the Sea Apostolick.

God forbid (continues this great man) we shou'd ever take so solemn an Act by which the Schismatical Bishops returned to the union of the Church, for an airy compliment, that signifies nothing precise, nothing serious. The question is here of the promise of the Son of God made to St. Peter, which from age to age is verified by the event. What are these events? that the Catholick Religion is conserved inviolably pure in the Sea Apostolick: that this Church (as Mr. De Meaux will tell us presently) is always Virgin: that Peter will always speak in his chair: and that the *Roman Faith* is always that of the Church: that when we remain in her Communion, we hold the entire & perfect solidity of the Christian Religion: that there is no difference between those that are deprived of the Communion of the Catholick Church & those who do not conform their Judgments in all things to this Sea.

Beware, Dear Brethren, of those who dare tell you; this *Formula of Hormisdas* made above 1200 years ago to close the schism  
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of *Acacius*, was a passing enterprise of the See of *Rome*. This profession of Faith was so decisive for Unity, that *Adrian* the II. renewed it above 300 years after, to end the schism of *Photius*, and it was universally approved in the 8th. General Council.

Behold the conclusion of the *Formula*. I N N. Bishop of such a place, have subscribed with my own hand this profession of Faith, and such a day I presented it, by the ministry of your Legats, to you most holy suprem Lord and Universal Bishop *Adrian*: On this condition the Bishops returned to the holy Union: at this price they were deem'd Catholick: without this subscription, no body cou'd sit in the eighth General Council.

A short comment on this long text will not be unseasonable. *Zozimus* tells the Bishops of *Africa* that his Judgement is not able to a review, and that they know it. *Hormisdas* imposes a *Formula* on all Schismatical Bishops, not excepting him of *Constantinople*, in which they profess to teach all the See of *Rome* has decided. Is not here a formal exercise of Jurisdiction on the one side, and as formal acknowledgment on the other? do's not this alone confute Mr. L. y's assertions supported only by confidence,

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ce, That the once numerous Churches of Africa, And the flourishing Churches of Asia, with the Bishops of Constantinople never acknowledged the Popes Supremacy? Does not this destroy the so often repeated fable, that Boniface III. first invaded the dignity of supreme Bishop, and extended the usurpation over the whole Church? These two Popes were dead before Boniface was in being, and he claim'd no more power than Christ gave St. Peter and his Successors.

But my present task is not to prove the Pope's Supremacy, but the Bishop of Cambray's belief of it, and I think his own words are too clear for comment or explication. For does he not approve the beforemention'd Popes conduct? The exercise of an Universal jurisdiction? The imposition of a *Formula*? Does he not caution his People against those who shall pretend the imposing a *Formula* was an unwarrantable attempt? And does he not declare the only condition of reunion was to acknowledge Adrian supreme Lord and Universal Pastor?

He goes on page 66. Every one knows Mr. Boffet held the pen in the assembly of 82, to draw up the four famous Propositions.

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tions; so that no body can with reason appeal from him as suspected of flattery to the Church of *Rome*. Let us hear how he speaks in his Sermon before the very assembly of 82. (Serm. 4. pag. 13.)

Let no man say this ministry of Peter ends with him. That which serves to the support of an eternal Church, can never end. Peter will always live in his Successors. Peter will always speak in his chair. This is confirm'd by 630. Bishops in the Council of Chalcedon.

Rome is predestinated to be the Head of Religion and of the Church. It's this Roman Church taught by St. Peter and his Successors, that knows no Heresy. So that the Church of Rome is always Virgin: the Roman Faith is the Faith of the Church. The same voice is heard every where. And Peter lives in his Successors, the foundation of the faithfull. Jesus Christ says this, and the Heavens and Earth shall sooner pass than his word. It's the mother Church that holds in it's hand the conduct of all other Churches. It's the onely Chair in which alone Vnity is conserv'd.

So that in the language of this Prelate, in the very heat of the Controversy between France & Rome, before an assembly conven'd to mortify the Pope, the Pope is The head of Relig.

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Religion and of the Church: the foundation of the  
faithfull, the Governour of all Churches, & the  
center of Vnity. Here is a publick Profession  
of what the Councils of Florence & Trent  
command the faithfull to believe; all beyond  
this is bare opinion not yet determined,  
and probably never will.

But because the Author flourishes upon  
an assembly, the Bishop of Cambray will  
furnish us with the decrees of whole assem-  
blies, lets passionate, and perchance more  
numerous. ( pag. 75. ) Let us not fear  
Dear Brethren to go too far by follow-  
ing what the Church of France has declar'd  
in her most solemn acts these 60 years.  
The Faith of Peter which never fails ( say'd  
85. Bishops 1651. ) justly demands that ac-  
cording to the solemn & perpetual custom  
of the Church, the greater Causes are car-  
ried to the See Apostolick.

Behold a remarkable circumstance in this af-  
fair ( say'd 30 Bishops 1653 ) as Innocent  
I. heretofore condemn'd the Heresy of Pela-  
gius upon the information of the Bishops of  
Africa, so Innocent the X. condemn'd  
a Heresy contrary to the Pelagian, at the de-  
sire of the Bishops of France. In antiquity  
the Catholick Church relying on the sole Com-

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munition and authority of Peter's chair, Which appear'd in the decretal Epistle to the Bishops of Africa, and was follow'd by that of Zozimus to the Bishops of the whole world, subscribed without hesitation the condemnation of the Pelagian Heresy. This ancient Church knew plainly not only by the promise of Jesus Christ made to Peter, but also by the acts of preceding Popes, and by the Anathema pronounc'd a little before by Damasus against Apollinarius and Macedonius ( altho' they had not been condemn'd by any Oecumenical Council) that the Judgments of the Souverain Bishops publish'd for a rule of Faith, are founded on an Authority equally divine and supreme in the whole Church: so that all Christians are bound in duty to render even an interiour submission.

You are ( say'd an Assembly of forty Bishops 1661 to Alexander ) he in whom & by whom the Episcopat is one; you are justly named the supreme part of the priesthood: the source of Ecclesiastical Unity. Thus did almost innumerable Bishops of France speak in their most solemn acts to the See Apostolick. And they learnt the language of the most pure antiquity.

No later than last year, the French Clergy has given as unquestionable proofs of their Sentiments in favour of the Pope's

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Which Supremacy, as any above cited. This present Pope by his Constitution *Vnigenitus* dated September 8th 1713 had condemn'd the darling book of a violent Heretical party in France, and Centur'd 101 Propositions contain'd in it; & it was known much above a year before, that the French King had demanded of the Pope such a Constitution, as the only sure mean to suppress those errors, and settle peace in the French Church. Forty Bishops met at Paris, & their assembly imbraced with submission and respect the Bull; conforming themselves to the example of their Predecessors, full of the same zeal those were inflam'd with towards the Apostolick See: So they express it. They form'd a Pastoral Instruction, which all other Bishops in France might adopt and publish in their respective Dioceses, that so, All might continue united to the Chair of St. Peter, that is, to the Center of Unity; not only by conformity of minds, but of words also and expressions: They declar'd besides, that they meant nothing by their Pastoral letter, but that, It shou'd prove a Bulwark, against what ever interpretations, forrein to the true sense & meaning of the Constitution, or Bull of his Holyness. All the other Archbishops and Bishops

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bishops in France resolved to accept the Bul  
*With the same submission and respect*; pub-  
lish'd it in their Dioceſes, adopting the  
Pastoral letter of the assembly, except  
only 7 or 8, who only differ'd to joyn  
with the rest, till they understood from  
the Pope the meaning and ſense of ſome  
of the condemn'd Propoſitions, which ap-  
pear'd doubtfull to them. Cou'd the Pope's  
Supremacy be more Solemnly own'd by  
the French Clergy?

The Sorbone has declar'd for the Supremacy  
in as expressive terms as any Italian Univer-  
ſity. For ſome time after the publication  
of the 4 Propoſitions in 82, the Archbiſhop  
of Gran in opposition to the decree of that  
assembly, expreſſes himſelf thus, *ad Selam*  
*ſedem Apoſtolicam ſpectat de controverſiis Fidei*  
*judicare.* The Parlement of Paris takes check,  
and ſends the propoſition to be examin'd  
by the Sorbone. After a diſcussion of 3  
months, appears the censure with this  
preface. *We intend not to touch the Pope's*  
*prerogative: the Biſhop of Rome is by divine right*  
*the only chief Biſhop in the Church, whom all*  
*Christians are bound to obey. He has from Christ*  
*immediately, not only the Primacy of honour &*  
*dignity, but also that of Iurisdiction & authority.*

Here

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Here then the French Clergy declares the *Causeæ majores* ( matters of Faith ) are to be carried to the Pope's Tribunal : that he is the source and center of *Vnity* : that his Judgment publish'd for a rule of Faith , is divine and supreme in the whole Church , and that all Christians are bound to render an interior submission : that he is chief Bishop in the Church , and has receiv'd from Christ not only the Primacy of honour , but also of Jurisdiction . Is not this a full declaration of what any Catholick is bound to believe of the Supremacy ? Does any Council or even the Pope himself require more , as a condition of Communion ? nay if the Pope's judgment publish'd for a rule of Faith be divine and supreme , and all Christians are to render an interior submission to it , they give his Holyness as much Infallibility as Bellarmin himself .

The French therefore not only retain (as our Author phrases it) the Dregs , but the Spirit of Popery ; and thô they disagree in opinion with some Roman Divines , they do not in Faith . I take not upon me to determine whether the Gallican liberties are Priviledges or usurpation : if they are just , they may maintain them without denial of the Supremacy . They concern discipline

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cipline, not Religion: our Edwards, Richards and Henries, stood as vigourously for the prerogative of their Crown, as any King of France; and the Parlement enacted as severe laws against the incroachments of the Court of Rome. Notwithstanding they never pass'd for *Hæretici tolerati*, but for true Sons of the Church. And altho' they often refus'd to submit to the exactions of the Pope's Legates, they pay'd Obedience to all his decisions, that concern'd Religion.

Secondly. I have not enlarg'd upon his objections against Communion in one kind, nor Transubstantiation, because they are subjects of too great importance to be pass'd over lightly, and I had no mind to swell the book into a *Quarto* much less into a *Folio*, but I promise him full satisfaction on these subjects in a *Second part*, where he shall find the History of Transubstantiation drawn from more faithfull memoires than that of Dr. *Cofins*: in the mean time I must take notice the Gentleman bolts two propositions very extraordinary. 1º. That Transubstantiation is a School nicety which no man alive understands, and yet transform'd into an article of Faith by the Council of Trent. If it must not be an article of Faith, because

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no man alive understands it , he declares himself, and upon record too, no Christian, nay an Atheist : for do's he understand God? the Mysteries of the Trinity , of the Eternal generation of the Son: of his Incarnation &c? Not one of these Mysteries are understood by any man alive, and yet all are transformed into Articles of Faith. But he must know every Catholick understands that *Transubstantiation* signifies the conversion of bread into the body of *Iesus Christ*, & Faith requires no more. And if our Author call's this question a nicety , whether in the Sacrament there is bread or no bread, he is neither a nice Divine nor a nice Christian.

Secondly. I stand upon it (says he) that since the Creation of the World , God never did or say'd any thing which contradicted the sense of any man. Certainly this proposition was vented out without consideration, or to no purpose. Do's he know all God has done or say'd since the Creation ? I believe God has done and say'd many things of which he is unacquainted. For I never heard God had made him of his counsel , or gave him account of all his actions : but I ask him whether the appearance of Angels in the shape of young men do's not contradict all

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the senses? in this circumstance all the senses are at a loss as much, I am sure, as when the Eye sees a consecrated Host. And he cannot with probability maintan there is *deceptione visus* in one case, without granting it in the other. But he shall see the mystery of *Transubstantiation* contradicts no sense. And he must have lost all his senses and reason, to build his proofs upon an exploded Philosophical System, or to ask *Des Cartes* how far he shall believe *Christ*.

He rants upon the *Bulla Cœnæ*, and asserts there is hardly any Roman Catholick in the World above the condition of a plowman, who is not excommunicated by it: and not only Kings but all their Parliaments, Counsellors &c. That violate or restrain the Ecclesiastical Liberties or rights of the Apostolick See, howsoever and whensoever obtain'd, or to be obtain'd. Howsoever, obtain'd, that is: you are not to inquire whether right or wrong: and whensoever ( that is ) you are not to look back to Antiquity, or the institution: or look further than the present possession, which with him, gives right, when it is for him; and, to be obtain'd, secures any new acquisitions he can make, and all his future pretences: and for this noble Principle of exempting Ecclesiasticks from being

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any ways taxt by them, or being under their power, thô it were Treason, murder &c, Thomas Becket Arch-bishop of Canterbury was Canonized. And then he runs out into lengths of Satyr and declamations, crowds truth & falsehood into the same period, makes false glosses and spurious comments, and throws mis-representation in every line.

The prerogatives of Princes are dangerous subjects for a particular to handle. It's hard to keep within such a mean, as neither to offend the subject by giving them too much, or the Princes by giving too little: & for this reason I have let the Author spend his Rhetorick without interruption or reply. For I have no mind to draw upon me the fury of the rabble, nor the indignation of Superiors. However I must tell him, his Arithmetick is defective, and that upon examen he will find the Bulla Cœnæ do's not excommunicate so many by thousands, as he pretends.

We believe he is Head of the Church *Iure divino*, but how far this prerogative reaches, is not agreed upon. The Council of Florence seems to limit it to the observation of General Councils, and the Sacred Canons, *Quemadmodum & in Sacris*

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*Canonibus continetur.* And altho' many Divines stretch it so far, as to make all his decrees laws for the whole Church, yet this is opinion only, not Faith: nor can we find this doctrine defined in any Council, or proposed in any profession of Faith, or in any book put out by the authority of the Church, for the instruction of the faithfull: nay the rules of Discipline prescribed by the very Council of *Trent* are neither receiv'd nor observ'd in many places and Provinces altho' we believe a General Council to be the highest Tribunal Ecclesiastical on Earth.

Now this *Bulla Cœne* regarding discipline and not Faith, and containing some things derogatory to the authority of Princes (as they think) several States have not receiv'd it: and this the Pope knows, yet he never put out another Bull to exact obedience, or censur'd those who refus'd submission; which is a mark that thô he thought he went not beyond his power in publishing it, he left to all States the liberty to receive or reject it, except his own subjects. And besides he communicates as freely with those States that do not receive it, as with those that do. Is not this an evident sign, he regards them not as  
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aliens or rebels, but as domesticks and true sons of the Church? So that we see many Catholicks above the condition of a plowman, exempt from excommunication, and consequently Mr. L-y's calculation calls for an amendment: but where it's receiv'd it has the force of Law: and the transgressors are as lyable to the penalty of this Bull, as to that of other Laws.

But let us see which way he takes to swell the list of the excommunicated? Not only Kings but all their Parliaments, counsellors &c. that violate or restrain the Ecclesiastical liberties or rights of the Holy See: 1<sup>o</sup>. Who are these Catholick Kings &c, that violate or restrain the Liberties or rights of the Holy See? these Rights & Liberties are not uniform every where: in some places they are greater, in some less; and what wou'd be an incroachment in some States upon the Church, is none in others. 2<sup>do</sup>. Liberties and Rights in an Edict, signify those that are certain and uncontested. For in the eye of the Law, a doubtful Priviledge, or a Right disputable on both sides, is not a Right but a probable and reasonable pretension to it. Now for my part I know no Catholick Kingdom that invades the known

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*Liberties* and *Rights* of the See Apostolick. It's true *Sicily* stands up for some Privileges, *Naples* for others: the *Empire* for more, and *France* for more than perchance other States. On which side the right lies, is not yet determined: in the mean time each party carries on it's pretensions: the Church impeaches the State of intrusion & invasion: & the State accuses the Church of incroachment upon the secular jurisdiction. If therefore *Liberties* and *rights* in the Bull, only import those that are unquestionable and certain, the *Anathema* falls not on so many by millions, as our Author pretends.

And now let us examine how charitable, how Christian a gloss he flings upon these words. *Howsoever* and *Whensover obtain'd or to be obtain'd: howsoever* (says he) *that is, you are not to inquire whether right or wrong. Whensover, that is, you are not to look back to antiquity or the institution.* And to be obtain'd, secures any new acquisition he can make, and all his future pretences. This is his fine comment upon the text. But what wonder? His businels is not to inform, but to impose upon his Reader: to represent Popes as men without honour or conscience,

&c

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& all Catholicks as Lunaticks or madmen for acknowledging their Supremacy. This is not to write controversy, but Lampoons: & to obtrude mis-representation & calumny for reason, & fiction for Facts, & demonstration.

But *howsoever obtain'd* do's not signify whether right or wrong: but whether by donation, or bargain, or any other just means by which a lawfull possession may be obtain'd. And *whensoever obtain'd* forbids not to look back to Antiquity or the institution: it only imports that if the right be justly purchased, the antiquity or the lateness of the purchase makes no alteration in the Title. And I am perswaded the Author in his heart is of the same opinion, thô not in his book. But his conscience and writings are not always on the same side. And infine, a right *to be obtain'd*, when obtain'd, is as just, as that we actually possess: and whosoever violates it *when obtain'd*, transgresses the Law of justice as much as if he invaded another's right of a thousand years standing.

But because the Author wou'd perswade us, the Pope is doubtfull of his rights, that he forbids all to look back to Antiquity, to trace them to their origine and institution, I must tell him those very two im-

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munities, he so much exclaims against, and which the Pope indeavours to secure by this Bull viz, the exemption of the Clergy from taxes, and Secular tribunals, are as ancient as *Constantin*, *Valentinian* and *Honorius*. And I believe you will scarce find a Christian Kingdom or State, that did not either grant, or at least allow the Clergy those Privileges long before the favourite *Magna Charta* was thought of.

And pray why can't Princes drop their favours on the Clergy as well as on the Laity? are they so despicable a part of the State that they deserve none? our Kings have placed the right of raising mony in the People; so that their Representatives alone can tax them. Why can't the Prince favour the Clergy with the same Priviledge? a Peer must be judged by Peers; why can't he trust the Bishops with the Judgment of Ecclesiasticks? and if our fore-Fathers gave the Clergy those Immunities, they had then as just a title to them, as any Englishman to his (so much cryed up) *Liberty & Property*. And then it's a noble principle to stand for them. And if in St. Thomas's time the Church was in possession of those Liberties he contended for, our Saviour canonized him before

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fore the Church, *Beati qui persecutionem  
patiuntur propter Iustitiam*: Notwithstanding  
I grant a just cause may be defended un-  
justly. And no man can maintain any  
Church liberty by Treason: If a Prince  
invades it's rights, Prelates may intreat  
him to desist. They may use Prayers, and  
tears, but not Sword & Pistol; they can-  
not meet him at *Edgehill* or *Naseby*, with  
Drums & Trumpets, and much less Try  
their man in *Westminster Hall*, as a Traitor to  
the Church, & an Invader of it's Liber-  
ties: And yet upon the lawfulness of this  
King's *sole Principle*, how many have been Ca-  
nny in lionized for worthy Patriots? how many have  
been surnamed *Protestant Dukes*, *Protestant*  
*Prince Earls*, and even *Protestant Joyners*.

And now I leave my Answer to the  
; why Reader's judgment if he peruse the whole  
; with coolness & temper, I flatter my self  
; fathers will conclude Mr. L-y has more con-  
; ey had dence, & I more Reason.

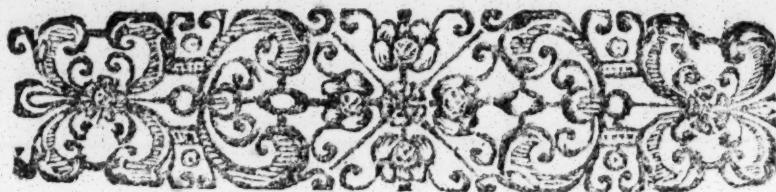


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# THE FIRST DIALOGUE

## THE INTRODUCTION.



*RTHODOXVS.* Eranistus good morrow.  
What, at your Book so early! a walk this morning is more wholesome than so close a confinement; reading is a handsome diversion, but you make it an employment, and almost disband from conversation to commence Philosopher.

*ERANISTVS.* Such Books, *Orthodoxus*, come not often within a Man's reach: like Phoenixes, they are the work and the wonder of an age. I slept upon this last night, and awak'd upon't this morning: it's all charm: and like an enchanted Circle, when once you are stept in, there is no return. What quaint Language! yet without affectation: what noble expression, without Bombast! how strong is the sense? and how invincible the reasons? the Author has heat, but no passion: he rallies, but does not offend: he handles indeed his adversaries without

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ceremo-

ceremony, and methinks with civility too. So that I shou'd rather chuse to be struck by him, than stroak'd by another. Infine he alone has touch'd the mark all Authors aim at, to please, to instruct, to charm the understanding, and to convince it.

*Omne tulit punctum qui miscuit utile dulci.*

*Orthod.* This is a Work indeed! what if we move the Representative of the nation for publick thanks? and to fling in a brace of hundreds for the encouragement of learning? But, Sir, snakes often lurk under fine flowers, and poison'd pills are wrapt up in gold; the worst Books are generally writ the best, and their badness rises in proportion to the wit and Language: such writings must be read with caution and reserve. I always fancy a design; and that ornamental graces are thrown over to conceal them: a Monster of lewdness and imposture *in puris naturalibus* are both unbeseeming objects and rather turn the stomach than gratifie reason. they must appear under the disguise of wit & gaudy expressions. Those fling a handsome varnish over the imposture, and blanch the deformity of foul dealing. The pleasure of the conveyance invites readers, and from approving the style, there is but one step to the approbation of the maximes. But if it handles controversies, passion always manages the dispute, and therefore you must stand upon your gard for fear of a surprize. Men often shew less Religion when they write of it, than even when they violate it. For though those transgress some religious duties, they observe others.

But

But your Authors break through all the barriers of Charity and veracity , and defend their cause by the dint of forgery, confidence, and ill nature. Heat overlooks truth, & partiality falsehood. Like an upright Judge hear both sides before you pronounce sentence.

*Eran.* The advice is just, but at present Unnecessary. My author is a man of honour, & conscience, and will no more misrepresent an adversary, than murder him : besides, his cause needs not the support of artifice ; he defends truth , and attacks falsehood , and both evident to demonstration. In a word he stands up for the *Church of England* against the incroachments and superstitions of the *Church of Rome*. and he has discharg'd himself with that force, and perspicuity , that methinks a man must have forfeited his reason to remain Papist.

*Ortho.* However Papists are no fools , and are able to distinguish a demonstration , as well as Protestants : many have attack'd Popery, but not one with demonstration (as I remember ) and if your friend has evidenc'd us Idolaters, & superstitious, I give my word to abandon it , but pray Sir, favour me with the title.

*Eran.* *The Case stated between the Church of Rome, & the Church of England.*

*Ortho.* Are you there? shut the Book. And open the window ; methinks I smell fire and Brimstone.

*Eran.* Why , Sir , on my word the Gentleman speaks well.

*Ortho.* And on mine , he argues ill: he is a second *Drawcansir*, all huff , all noise; such daring

confidence, such an unprecedented assurance is seldom met with but in *Dryden's Siege of Granada* and the *Rehearsal*: one wou'd think every proposition turn'd upon demonstration: yet after all he regales us with nothing but a Banter; he argues rather with his forehead than reason; and a vein of brass runs through every period; the Calumnies he layes at our Church's door are old, tho' new wrapt up: and he has only been at the expence of gaudy dress, to conceal their age, and of a new wash to clear their complexion. You will find in *Bellarmin* the same imputations with their answers: but the Gentleman has drawn off the poison, & left the antidote behind: he blends together Faith, opinion, and abuses, & misrepresents all the three to make one Monster.

*Eran.* The Loser (says our Proverb) has right to complain, and the non-suited to lay his misfortune at the Judge's door. The gentleman in the *Case stated* has nonplus'd his *Catholick Lordship*. He has Lanc'd the impostumes of your Church, & exposed the corruption. This is a mortifying operation for a Bigot (pardon the expression) and makes some attouement for your resentment.

*Ortho. Worshippfull* is indeed to hard for *right Honourable*: and I suppose he has dignified him with a title to make some compensation for his folly; he starts questions meerly to drop them, and takes any answer for content. So that he seems to be brought upon the Stage like the Jesuit in *Pascal's Letters* for sport, and laughter; to set off a comedy, not to carry on a dispute of controversies.

*Eran.* Hover not about generals, they will not bear an action: unless you prove upon him what you pretend, I shall take all for spite, ill humour and declamation.

*Ortho.* First: the Title answers not the drift of the Book. Now to stumble at setting out is ominous; and besides, an eminent sign a man's wit runs low when it's unable to rig out a Title page.

*Eran.* Pray what wou'd you call it?

*Ortho.* Why Sr. *A dissuasive from popery: Religion à la mode: The Case stated between the Catholick Church, and all heresies that ever were from the age of the Apostles to ours; or in fine twenty demonstrations that salvation is more secure out of the true Church, than in it:* Those titles agree with the subject; for as the author manages the controversie, the Case is calculated for all meridians, and concerns the Church of *England* no more than that of *Geneva*. 2 do. Those principles lead into Latitudinarianism; & if true, a man may profess Popery to day, to morrow wheel off to Protestantism, & then commence Jew. We have *Religio Medici*, and *Laici*, and now to compleat the axiom *Omne trium perfectum*, we are regaled with *Religio Clerici* drawn from the same original liberty of opinion and practice.

*Eran.* The gentleman is a man of principles, a stanch Christian, and a Loyal subject. He has writ much and suffer'd more for his Master.

*Ortho.* He may be stanch in his heart, but he is loose in his writings? There are Christians of all sizes, Catholick Christians, protestant, true Protestant, nay and & cetera Christians. His loyalty falls not under

der my consideration: only I wish he had forsworn controversy, or writ in a softer style. But I suppose the gentleman in the Dialogue was rough cast in the Country, and had not the opportunity of polishing his behaviour by commerce with the Court, & Town.

*Eran.* For all that ; this piece has rais'd his reputation a pike high. Well ( layd a grave Doctor in a coffee houle ) let him go ; he has left behind him an eternall monument of his learning, and Religion.

*Ortho.* But a Protestant gentleman wou'd not strike in with the Divine. He thought Mr. L-y pleaded for all sects, & set the Lowest Church upon the same Level with the highest. *Its* ( sayd he) a satyr against the Church of Rome, but no defence of that of England; and thô he demonstrates the error of the former, he shews not the truth of the latter. So that he deserves no thanks from Protestants, and much blame from Papists. I am of the gentleman's opinion, *Eranistus*, and am persuaded your friend's reputation will be much of the comp'exion of that mad fellow's, who set fire to Diana's Temple for a place in history.

*Eran.* Dare you enter upon a serious examen of the Book ? I am ready to engage, and will venture a discretion, it's sterling from the first tittle to the Last; I'll plead the author's cause, you that of your Religion; the Inditement runs high. Superstition, and Idolatry are ugly words, and more frightfull crimes, and if you clear your selves, I will confess a blackamore may be whiten'd.

*Ortho.* Alas Sir ! my Religion has been try'd forty times upon the same Inditement, & has as often

for- ten been found not guilty. It has been attack'd these  
 But I seventeen hundred years , yet never overcome.  
 though it's built upon a Rock. The waves may beat, but  
 unity cannot overthrow it, *for their Rock is not as our Rock,*  
 with the *even our enemies, themselves being Judges.* If men will  
 is re- eternally throw upon us the same crimes without  
 octor taking notice of our defence , disputes will con-  
 behind tinue *in sacula saculorum.* We shall run in a circle,  
 eligion. take many steps, but rid no ground. *Bellarmin &*  
 d not *Du Peron*, besides many others , have answer'd the  
 L-y Book an age almost before it came into the  
 h up- World ; and in reason you shou'd confute their  
 d he) arguments , before you oblige me to return an  
 of that answer to Mr. L-y. Besides, he has crowded into  
 summer, a small pamphlet all the controversies between our  
 serves Church and Protestants. So that there is work for  
 ipists. a twelve Month & matter for a Folio. However  
 d am I accept the Challenge for your satisfaction , and  
 ch of you shall see Catholicks are not such fools, nor  
 t fire the Author so wise as he pretends. But pray let  
 men our conference be confin'd to secrecy, and not pass  
 ven- the door of your Closet. For if it takes air, and  
 o the appear's in print, I shall draw upon me as many  
 at of enemies as *Lewis the fourteenth* did this last war.  
 Su- I shall be presently saluted with a reply. This calls  
 more for a rejoynder ; and when blood is drawn , and  
 es, I the combatants fleshed, the feud goes on ; and of-  
 try'd ten , like the patent of knight , runs for life. I de-  
 s of- clare my Polemicks shall end with our conference,  
 ten and that I shall remain a friend to Mr. Parson,  
 not to his Religion.

THE

## THE SECOND DIALOGUE.

*St. Peter's supremacy prov'd by scripture.*

**O**RTHODOXVS. We are now for a long Voyage, and I fear both will Jade before the end of the first Stage. All that prejudice, faction, and revolt, ever charged the Church with, falls under our examen; and at least ten folios of accusations lie packt up in a small *Ottavo*. However my word is past, and I scorn to flinch. But let us take things in order, and above all, distinguish the Doctrine of the Church, from the speculation of private divines; Articles of Faith, from bare opinion. This method will take much Work off our hands, and lead us the surest way to our journey's end. And had the Author kept to it, he had found nothing to blame, nor left Catholicks any thing to answer.

**E R A N I S T V S.** I receive your method: we will pass over my friend's drollery upon the name of *Mother Church & Daughter*. These are trifles below notice and only serv'd to breath his wit, to sport his own fancy, and to put the reader in a good humour. *Augustus* was *Pater patriæ* thô a Boy: so was *Tully* after the dilcovery of *Catelin's* conspiracy, yet many were their elders, but the title was a mark of dignity, not of age; the *Roman* is call'd the *Mother Church*, not because she is the most Ancient, but supreme. The Pope is stiled the Father of all Christians by the Council of *Florence*, and yet I scarce believe it intended to define no Christian was older than

*Euge-*

*Eugenius.* The little quibbles upon words prejudice the author, and did I not know his honesty, I shou'd be tempted to conclude he rather intended to pick quarrels than to confute errors. But pray, Sir, before we lanch out into the main, return me an answer to this question. What is there in the Communion of the Church of England shou'd make you think your Soul in danger? wou'd there be any hazard of your Soul, if there were no invocation of Saints, that are dead, in the publick Offices of the Church? no Pictures of God to be seen there? no Elevation of the Host? no prayers for Souls in Purgatory?

*Ortho.* By what figure does the question sute to the Faith of the Church of England? is it not as exactly calculated for that of Geneva? Wittenberg? Jack of Leyden? nay, and with a small allowance, for the most impious, and Blasphemous Sects Liberalism, and illusion ever spawn'd these last eight hundred years? for all your Creeds were cast into the same Moulds of fancy, and obstinacy; two thirds negative, and consequently all Monster. But supposing those points were of no importance, Why shou'd I joyn Communion with you rather than with twenty other Sects who equally deny them? A pertinent reason wou'd deserve a peculiar answer. I am pretty secure there is none in your Magazine but invites me as forcibly to strike in with any conventicle in the three Nations, as with the Church establish'd by Law.

Secondly those motives that kept St. Austin in the Communion of the Catholick Church, forbid me to joyn with you. De util. cred. cap. 17 shall

we doubt to live and dye in the bosom of that Church, which is  
 to the acknowledgement of mankind, by a perpetual succession  
 of Bishops from the very Apostles, altho attak'd by Hereticks; partly by the consent of People, partly by the authority of Councils, and partly by the Majesty of Miracles, hath obtain'd the height of Authority, therefore it's an extrem impiety and loose arrogance to refuse her the preference. Will you have another motive, Cont. Ep. Fund.  
 c. 4. Many things keep me in the Communion of the Catholick Church. The consent of People & Nations, Authority begun by Miracles, nourish'd by hope, increas'd by Charity, & confirm'd by Antiquity. The succession of Prelates from the Seat of St. Peter to whom Christ committed his flock after his resurrection, to him, who at present sits on his chair; which Church alone amidst so many, & so great heresies, has so maintaing, that whereas all Hereticks would willingly be call'd Catholicks, yet when a stranger ask's where is the Place, where Catholicks assemble, not any Heretick dare shew his house or Temple. These Motives kept this great man in the Communion of the Catholick Church, and with held him joyning with any other; And the very same dissuade me from communicating with all Separatists. But lastly St. Austin's answer to the Manicheans, I hope will give you full satisfaction. *Quero quis sit ille Manichæus? who is that Manichæus?* that Protestant, that Luther? You answer an Apostle of Christ. I do not believe you. will you prove out of Scripture he (Luther) was an Apostle of Christ's? but what will you do if you mee with one who believes not the gospel? For my part I wou'd not believe the scripture, if the Authority of the Catholick Church did not move me; whom therefore I obey bidding me believe the Gospel, why shall

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I not obey forbidding me to obey Luther? Take your choice whether you'll have me reli'e on Catholicks or not. If you say, believe the Catholicks: they warn me not to believe you. Wherefore believing them I must reject you: if you say, believe them not; you do ill endeavouring to draw me to believe Luther by the Gospel, which I believ'd upon the word of Catholicks: if you say, you do well in believing Catholicks, when they commend the Gospel, but ill in believing them, when they blame Luther, do you think me such a fool as without reason I must believe what you please, & disbelieve what you please? Certainly it's more reasonable, seeing I must believe the Catholicks, that I abandon your communion, unless you can give me an evident Demonstration for the contrary. If therefore you will alledge reason, lay down the Gospel; if you will retain it, I will keep to those, on whose words I receiv'd it; and their Authority forces me to renounce you. Now if perchance you can shew an evident proof out of the Gospel of Luther's Apostleship, you will weaken in me the Authority of Catholicks, who forbid me to turn Protestant; but that Authority being weakened, I shall no longer believe the Gospel. Therefore if no clear proof of Luther's mission is extant in the Gospel, I will rather believe Catholicks, than you. If a clear proof be found there, I will neither believe Catholicks, nor you. This place alone ends all controversies between us and you. For if St. Austin believ'd both Scripture, and other points upon the sole Authority of the Church in his time, why shall not we follow his Example?

*Eran.* Here is a flourish indeed, but no Argument. And if you would not come to our Church without deserting the Catholick; pray, Sir, re-

member if you are a Roman Catholick, I am a many o  
Church of England Catholick.

*Ortho.* There are Genevian Catholicks, Swiffe Ca-  
tholicks, Mugletonian Catholicks, and a hundred species the vei  
of Catholicks besides. But prithee take a step to ~~Rome~~ as  
Town, and ask where the Catholicks meet: no ~~Rome~~ come in  
one Protestant will send you to St. Giles or St.  
Andrews, but all to some Popish Embassador's  
Chappel.

*Eran.* For all that, we are neither Hereticks nor  
separatists from the Catholick Church, but from  
the usurp'd Authority of the Pope. And is it such  
a crime to throw off a foreign yoak? An illegal  
power founded on ambition on the one side, and  
a superstitious credulity on the other? The Pope  
enslav'd Europe by the unwarranted principles of an  
erroneous conscience, and sold their Communion  
at the price of Liberty. Thus, to become Catho-  
licks, men were forc'd to put on fetters and com-  
mence slaves. For, to be plain, this pretended  
supremacy is built on encroachments. The Scri-  
ptures are silent of the suppos'd Universal supremacy; it  
doubted whether St. Peter was ever at Rome, But th  
he was, all is founded upon feed my sheep, which can't be  
strain'd to such an universal supremacy, as Popes have  
claim'd; nor were they so understood in the primitive  
church. Read the learned Dupin.

*Ortho.* Your innuendo that St Peter was never  
at Roime, deserves rather contempt than an answer.  
*St. Denis of Corynthe apud Euseb. l. 2. cap. 25. Irenaeus  
adversus Hæres. l. 3. cap. 3. Tert. de Principiis and Caius  
Euseb. l. 2. cap. 25.* Who writ the next age, and  
many

I am as many others attest he was Martyr'd at Rome : and I never heard yet of any other City who challeng'd the honour of receiving the blood that dropt from species the veines of St. Peter. It's as certain he was at step to Rome as that a friend of yours has been in Lorraine. nor some indeed since Calvin more fond of Novelties, or st. than of truth, have mov'd the question : but the Authoritie of antiquity weighs more with unbias'd men, than any speculations of modern Upstarts, who love rather to walk in by-paths, than the beaten road, and think it a fine thing to stand the clearest wisdom with bare conjectures.

Now, if you please, to the main point. And here I perceive you provide for a retreat, and cast up a retrenchment in Case of a miscarriage. For if I prove feed my sheep was explain'd in the primitive Church in favour of the supremacy, you run to such as Popes have claim'd, and then clap your wings & crow, nay & sing a Te Deum for Victory. But, Sir, the question is not what supremacy the Popes have claim'd, but what Christ our Saviour has given them, not what some pretend, but what all Catholicks believe. If any have carry'd their power too high, they exceeded their commission, & have already at God's Tribunal answer'd for their Trespass? But what? If a Prince stretches his prerogatives, has he none? And if he abuses his power, is he no King? Those Morals have been preach'd in some places, nay & practis'd too, but they lead to Damnation in the next world, to Anarchy and confusion in this. We will therefore fling out of the present question what supremacy the Popes have

have claim'd, and stand to what the Councils of Trent and Florence command us to believe. I believe that the Pope is the Successor of St. Peter and Vicar of Jesus Christ upon earth; and in the Council of Florence; We do define that the only Apostolick see and Bishop of Rome does enjoy a supremacy through all the whole world, and that the same Bishop of Rome is the Successor of St. Peter Prince of the Apostles, the true Vicar of Jesus Christ, the head of the universal Church, the father & teacher of all Christians, and that in the person of St. Peter he has receivd from our Lord Jesus-Christ full power to feed, rule, & govern the whole Church in such manner as is express in the acts of ecumenical Councils, and the bly Canons.

This is of Faith; all beyond it is Terra incognita, an undiscover'd region. Your Transalpine Canonists & Divines stand for the prerogative. The Cisalpine for the liberty of the subject, yet all confess Faith is not concern'd in the Controversie. Let us now examen whether Feed my sheep were understood in this sense in the primitive Church. Our Lord (says St. Cyprian de unit. Ecclet) said to Peter after his Resurrection feed my sheep, & built his Church upon him alone, & to him gives the charge to feed his sheep, for although he gave his power alike to all, saying, as my father sent me, so I send you, take the Holy Ghost; yet to manifest Vnity he constituted one Chair, and so disposed by his Authority, that Vnity shou'd take it's origine from One. Other Apostles were what Peter was, in equal fellowship of honour and power, but the beginning cometh of Vnity. The primacy is given to Peter that the Church of Christ may be shew'd to be One: and One Chair. Pray, Sir, let us paule a moment

moment upon the Text: It deserves a cool thought, and a short comment. Does not this primitive father acknowledge a Primacy in *St. Peter*, and does he not add the reason why our Saviour gave this prerogative to one? that one might be the Origine and center of Unity ? and which Chair is this center of Unity but *St. Peter's*. viz. The Roman. All the other Apostles were Bishops as well as *St. Peter*, they had immediate authority from our Saviour to teach & preach: in a word, all the essentials of honour, and of the Apostleship ; and in this sense the Church was built upon them. But *Peter* alone had the accidental Priviledge of supremacy. This is the natural sense of *St. Cyprian's* words. They import it without artifice or misconstruction, and this is all the present Church commands to believe , nor can I imagin how *Bellarmin* , or *Du Peron* cou'd explain our Doctine more plainly, and with greater exactness, than this great man fifteen hundred years ago.

*St. Chrysost. lib. 2. de Sacer.* Why did our Lord, says he , shed his blood? truely to redeme those sheep, the care of which he committed to *St Peter*, and his successors. *Ibid.* Christ woud have Peter endowed with such authority, & to be far above all his other Apostles, for he says, Peter dost thou love me more than all those? feed my sheep.

*Eucherius in Vig. St. Petri.* First he committed to *St. Peter* his Lambs, then his sheep; Peter therefore feeds his Lambs, he feeds his sheep, Pascit & matres; he governs subjects, he governs Prelats; he is therefore Pastor of all, because all in the Church are either Lambs, or sheep. *Amb. de Fid. l. 5. Cap. 1.* Peter is chosen by the judg-

ment of our Saviour to feed his flock, who deserv'd thrice to hear, feed my Lambs, feed my sheep. I omit twenty other not to tire your patience, but those at present will suffice to convince you feed my sheep is a good warrant of the Pope's supremacy, and that the primitive Church was of the same opinion.

*Eran.* But the learned Mr. Dupin gives the Text another Turn; you will find in his *Puissance Ecclesiastique*, all the places answer'd in the same manner as is done by the protestant writers; and it shews how far they are from the purpose intended.

*Ortho.* I am not concern'd at Dupin's Judgement. And if he answers the Text in the manner protestant writers have done, he contradicts with the Protestants, the Fathers of the primitive Church, who were members of it, & had more convenience to understand it's sentimēts than a *Socius Sorbonicus* in the sevēteenth age.

*Eran.* Pray who is this Dupin? Our Author seems to admire his parts, and value his person.

*Ortho.* *Similis* (you know) *simili gaudet*. Your friend is a *stater of Cases*, and Dupin set up for a *solver of Cases*. L-y stated his wrong; and this man had the misfortune to trip in the solution of his. So that he receiv'd a rebuke from his *Arch-bishop*, & a worse from *Rome*, and to compleat his misery, a *Lettre de Cachet* from *Versailles* that packt him away into the Country to take in some fresh air: he has lain under the hatches also for his *Puissance Ecclesiastique* and *Bibliothèque des Peres*: so that as Alexander counted his Victories by his wounds, Dupin may almost Number his Books by his condemnations. In a word Dupin is a man of reading:

But

But to beat down a receiv'd opinion, he charges through thick and thin; and under pretence of discovering truth seems meerly to set up a new Sect of Scepticks. But what says the learned *Dupin*? He labours ( pag. 495.) to solve the Arguments of those Catholick Divines, who maintain the authority of the Pope over general Councils which he denies in defence of the French Clergy's second proposition. It's true, he runs ( pag 5.) to artifice as Protestants do, in the explication of those Texts, and gives them a turn as disadvantageous to Popes, as he durst: and our Author intinuates, he endeavours to shew how very foreign they are from the purpose intended ( id est ) to prove the Pope's superiority over General Councils, not his supremacy. *Il est vray*, says he , que le Pape en qualité de la premiere Eglise du monde à un droit d'inspection sur les Oeconomies particulières, & que ses soins s'étendent sur toutes les Eglises particulières; mais il ne s'ensuit pas de là, qu'il soit au dessus de l'Eglise Universelle, & du Concil General; & secondelement il n'est point vray que le Pape soit Oeconomie de toute l'Eglise, comme chaque Evêque est de son Eglise particulière; il n'a seulement qu'un droit d'inspection générale, & non le droit de gouverner chaque Eglise , en qualité d'Evêque. Will your friend confess with the learned *Dupin*, so much valued by his Romantick Lordship, that the Pope has power to inspect all Bishops and to extend his care to all particular Churches? If he does this , we shall soon come to an agreement about the Pope's Supremacy: & to hasten the accommodation, we will admit that he has not le droit de gouverner chaque Eglise en qualité d'Evêque.

Nor did I ever hear any Catholick that advanced such a proposition, and *Dupin* knows never Pope pretended such a power.

As for the pag. 754. & 765. *Dupin* confesses that Fathers, *En grand Nombre*, have explain'd the Rock upon which Christ would build his Church, to be the Person of *St. Peter*; but he contends his adversaries cannot conclude from thence that Popes are *infallibles dans la Foy*. This then is the difference between *Dupin*, and our Author: the first pretends those texts prove neither the Pope's Supremacy over general Councils, nor his infallibility: the second, that they prove not his Supremacy. But me think our friend shou'd follow the learned *Dupin*, by admitting the Supremacy, as well as his Comment on those texts; but Mr. L-y follows *Habbs*'s axiom *when reason is against a man, a man will be against reason*. But besides feed my sheep, I can quote a text that proves this to evidence and demonstration.

*Eran.* O cry you mercy! You are falling upon *Tu es Petrus & super hanc petram ædificabo Ecclesiam meam*. I know you haras this poor text, and command it out upon all occasions: but it's performance never answer's expectation. The Rock upon which Christ sayd he would build his Church was *not* Peter, but the faith, which Peter then confess'd. Your Lordship may see the current sense of Fathers, & consult your Leisure *St. Austin de verb. Do. ser. 13. Nar. de veteri test: St. Cyril: Trin. lib. 4. St. Chry. hom. 55. in Mathe: St. Ambr. Com. in Eph. 2. Hila: de Trin. lib. 2. cap. 6.*

*Orth.* Here his Catholick Lordship is sent upon an April errand in quest of a text he never will

and in the Authors named : and I dare engage in no Orthodox Father of the four first ages : so that, I suppose, he thought his Lordship had no leisure to consult, nor wit to understand them.

*Eran.* How ? Dare you stand to it, that no Orthodox Father affirm'd the Church was built upon St. Peter's Faith ?

*Ortho.* Hold there Sir. I acknowledge some Fathers have affirm'd it : but our Author goes farther, & maintains *the Rock upon which Christ built his Church, is not St. Peter*; and he sends his Lordship to those Fathers to be insur'd of this truth. Now I desire you to produce out of those fathers, *the Rock upon which Christ sayd he wou'd build his Church, was not St. Peter*. These Propositions are very different, *the Fathers deny the Rock on which Christ sayd, he wou'd build his Church, to be St. Peter. The fathers affirn the Rock on which Christ sayd, he wou'd build his Church, to be the faith, which Peter confess'd*. The first is as false, as plain fact can make it ; the second is true, and stands with the truth of this proposition. *The Rock on which Christ sayd he would build his Church was Peter's Person.*

It's certain before the birth of Arianism, and the great Council of Nice, the common acception of Rock in this text, was not Peter's confession, but his person. Hence *Tertullian demands, de Prae. scrip. cap. 32. was any thing conceal'd from Peter, who was called the Rock of the Foundation of the Church?* Hear what is sayd (cries Origine in exod. cap. 14. Hom. 5.) to the great Foundation of the Church, and to the solid Rock in which Christ has built his Church. And again. Peter

on whom the Church of Christ was built, against which the gates of Hell will not prevail. Apud Eus. lib. 6 cap. 15. Cyp. Ep. 1. Peter, whom our Lord chose the first, and on whom he built his Church. And Ep. 40. he declares, God is one, Christ is one, the Church is one; there is but one Chair founded by the voice of our Lord. This was the common Language before the Reign of Constantine, and I may say the Universal in the most primitive times of the Church, and consequently by our adversary's Dialect, the most pure. The other exposition was seldom mention'd, if ever, and consequently was far from being the current sense of the Fathers.

But when the blasphemous Arians war'd upon the divinity of Christ, & pretended he was the son of God, not by nature, but adoption, they thought those words *Dei vivi* in St Peter's Confession, *Tu es Filius Dei vivi*, confounded their Blasphemy, and prov'd to evidence Christ was the son of God by generation; which is defin'd by Philosophers *Origen viventis à vivente*. Hence they extoll'd the dignity of this confession; which mov'd our Saviour to institute Peter head of the Church, and by a Metonymy called the cause viz. St Peter's Confession, the foundation it self. But to shew they never intended to exclude St. Peter's person, they often, even in the same place, declare his Confession is only the causal, his person the formal Foundation: thus St. Hilary de Trin. 1. 6. *This faith is the Foundation of the Church.* But then in the very same place, explains his meaning: it's he, who by Divine revelation acknowledging the Son of God, by his happy confession deserv'd a super-

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eminente place. Ibid: he confess'd Christ to be Son of God:  
and for this reason he is, styled happy; that is the Revela-  
tion of the father, the foundation of the Church, the assu-  
gance of Eternity; for that cause he has receiv'd the Keys  
of heaven, and his Terrene Judgements become divine: and  
Peter's confession has receiv'd a most worthy reward:  
Will you know what! in cap. 16. Math.) O happy  
Foundation of the Church by receiving a new name, and  
worthy stone of the Edifice, that destroys the gates of hell!  
Does not this Doctor tell us in plain terms Peter's  
confession is the Foundation of the Church onely  
Morally, or causative, and his person really, or  
in a school expression *Formaliter*? Yet your friend  
has been so inconsiderate as to bring this Father for  
a witness of the truth of his proposition, *the Rock*  
*on which Christ promis'd to build his Church was not*  
St. Peter. And to screw confidence to the highest  
point, assures his Lordship in the fable, this is  
the current sense of the Fathers. But, Sir, before  
I leave this point, you will find upon surer ground,  
the current runs another way.

St. Cyril in the place cited, (lib. 4. de Trin.)  
says indeed: He call'd the Faith of his Disciple an un-  
moveable Rock. But does he deny the appellation  
belongs to his person? Quite the contrary. He fore-  
told (lib. 2. cap. 12. in Joannem.) He shou'd no more  
be call'd Simon, but Peter, signifying by that word most  
properly that he intended to build his Church upon him,  
as upon a most firm and solid Rock.

Eran. Hold friend, let us pause a little upon this  
Father, and place: if I am not mistaken he posi-  
tively excludes St Peter's person. He gave the na-  
me

me of the Rock to nothing else, but to the unshaken and most constant Faith of the disciple, on which the Church of Christ is so settled and establish'd as never to fall. Does not nothing else cut off all relation to his person?

*Ortho.* If those words cut off all relation to his person, these I am sure establish one: *nec Simon fore jam nomen sibi, sed Petrus, prædictit. Vocabulo ipso commode significans, quod in eo tanquam in petra lapideg, firmissimo suam esset adiscaturus Ecclesiam:* if we say his Confession merited the honour, & his person receiv'd it: the texts are easily reconciled: but those who exclude St. Peter's person in one place, must leave St. Cyril at variance with himself, or blot out the other; for there remains no other way to clear him of a contradiction.

Let us now View the text. St. Peter answered our Saviour's query, *tu es Christus filius Dei Vivi. Tam Veræ,* continues the Father, *de illo sententia remunerationem non multò post reportavit, Christo dicente.* This generous confession was immediately followed by the promise of a reward: of what? the St. Tells us, *Beatus es Simon Bar-jonas, quia caro & sanguis non revelavit tibi, sed Pater meus cælestis.* Et ego dico tibi *quia tu es Petrus, & super hanc petram adiscabo Ecclesiam meam.* &c. the confession could not be the reward because this Father says expressly it was the cause: therefore the dignity was the reward, Christ promised here, and gave it after the Resurrection.

But does not the St. immediately add *Petram o-pinor per agnominationem aliud nihil quam inconcussum & firmissimam fidem discipuli vocavit?* He does. But he gives here as I told you before the cause, viz.

St. Peters

St. Peters confession ,the name of the foundation it self. But to shew that even here , he excludes not St. Peter's person , but positively asserts it , he concludes, *Iam si Beatus Petrus tam nobiles honores assertus est, filium Dei viventis illum confessus.* If St. Peter received so superlative honours for his confession, what was this honour but the Supremacy ?

St. Chrysostom. Cap. 16. in Math. says indeed, *Upon this Rock (id est) upon the Faith of this confession;* but is this all? no. He promises to make this fisherman more solid, than any Rock. And again, (in Psalm. 50.) This Pillar of the Church, this Basis of Faith, this head of the Apostolical Troop . St. Basil contra Eunom: *When we hear this word Peter, we understood Peter the son of Jonas, native of Bethsaida, Brother of Andrew, he who of a fisherman was made an Apostle, and who for the Confession of Faith, was made the foundation of the Church.* Pray, Sir, does not this man take the Rock on which the Church is built for Peter's person, and express, in very plain terms, his Faith was the cause of this favour ?

Eran. You have rubbed through some of the Fathers pretty well; but pray come not within sight of st Austin, give him up fairely without contest, for neither artifice nor imposture are able to bring him over to your party.

Ortho. No? Turn to Epist. 86. Psalm. 69. *Peter Chief of the Apostles, Porter of Heaven, and Foundation of the Church, Peter, who for this confession, was named the Rock on which the Church was to be built.* Does this great man lean towards you? follows he not the Current of the other Fathers? and does he

not

not point blank contradict your friend's proposition, *the Rock on which Christ say'd he woud build the Church, was not St Peter.*

*Eran.* But you don't remember he recall'd this opinion in his *Retractations.*

*Ortho.* I can't remember what is not to be found in his *Retractations.* It's very true he leaves it to his readers to interpret the *Rock* either of the person of *St. Peter*, or of *Christ*. And even this came from inadvertency partly, and partly because he understanded not the *Syrian* tongue, which our Saviour spoke; he suppos'd *Petrus* and *Petra* signified different things: whereas both, in *Grecian* and *Syriac* signifie the same, and do remoye all ambiguity & equivocation. When I say you are Mr. *L-y*, and this Mr. *L-y*, imposes upon his Readers: who is the imposer here express'd?

*Eran.* Do you take me for a Beast without reason? Who shou'd be the imposter but him you call Mr. *L-y*? One grain of common sense will solve that query.

*Ortho.* When I say *You are Cephas, and upon this Cephas I will build my Church*; upon whom did our Saviour promise to build his Church?

*Eran.* The answer is easy: upon *Cephas*; for I suppose *Cephas* in both places stands for the same thing. Had our Saviour exprest himself in this manner, men wou'd never contend about the genuine sense of the Text. It wou'd be too plain for a Debate: and I am of opinion that whosoever should question it, wou'd rather deserve the *Philosopher's Bastonado* than an answer.

*Ortho.*

*Ortho.* This is our Saviour's expression. You are Cephas (a Rock) and upon this Cephas (a Rock) I will build my Church. One woudt think Wisdom cou'd not deliver her mind in more plain & more intelligible terms. The natural sente sit's upon the Top of the letter. Prejudice may dilemma, but the weakest understanding cannot overlook the meaning.

*Eran.* You must confess after all, nothing that was say'd of St. Peter, is so express for an Universal Supremacy, as what St. Paul lay'd of himself, viz. That the care of all Churches lay upon him. Cor. 2. ch. 9. 28. So I ordain in all Churches. If such a Document cou'd be produced of St. Peter's, I don't doubt but it wou'd have been made use of, towards proving his universal Supremacy.

*Ortho.* Nothing so express? what do you think of the text we just now left? I am sure it was spoke by one much above St. Paul, and proclaims St. Peter's Supremacy ten times more manifestly, than any thing you have alledged for St. Paul's. And indeed I wonder you offer those two places, so foreign from the present subject, and usher 'em in with such an air of assurance. The Apostle exposes before the *Corinthians* a lively Picture of his sufferings, from Jews, and *Gentiles*, from heat, cold, from thirst, & hunger; besides the care & solicitude for the Christians he had made, & a Demand for all the Churches he had establish'd; he shou'd least some of his Converts might relapse, & others not live up to the principles of his profession, *Quis infirmus, & ego non infirmor: quis scandalizans,*

*dalizatur, & ego non uror?* and as for the other place, you have regaled us with a false translation to no purpose: for it's not, *so I ordain*; but, *so I teach in all Churches*. No doubt this Doctrine was uniform in *Ephesus*, *Galatia*, *Corinth*, and all places where he preach'd, and he orders the *Corinthians* to conform. All the Decretals in the world founded on no better grounds, wou'd never be produc'd for St. Peter's Supremacy. He has better title to his dignity: first Christ's promise, and then his patent unquestion'd by all the Orthodox Churches of the World.

*Eran.* I must own those texts neither favour my friend's cause, nor prejudice yours; nor do I put more stress upon St. Paul's writing to the *Romans*, and St. Peter's to the dispers'd *Jews*; nay had I been at his elbow, I shou'd have persuaded him to pass by such trivial instances: for a judicious Reader will be apt to suspect Scriptures furnish no solid proof against the Supremacy, when a protestant Divine singles out so weak ones to oppose it.

*Ortho.* A man that sinks will catch at a Reed; you can't expect much prudence from a man under great passion, & a greater prejudice, much less a strong proof out of Scripture of an evident falsity.

*Eran.* Let me ask you, do you think one cou'd write the history of a King, suppose of *Charles the II.* and in all the history neither call him King nor mention his Coronation, Restoration &c? now let me apply this. We have the history of the *Ath-*

if the Apostles, in which St. Peter has a great share, & there is a Council mention'd, wherein both (St. Peter & St. Paul) were present, and there is not a tittle of any supremacy. This is so demonstrative a proof, that the writers on your side think it necessary to endeavour some solution; but the weakness of their answer's is a yet greater confirmation on our side.

*Ortho.* Prithee bid your friend lay Controversies aside, till he has conn'd over Aristotle's Books *priorum & posteriorum*, and under pain of passing for an Ignoramus, not so much as name the word *Demonstration*. For I perceive he is quite a stranger to the Notion. Forehead and assurance may perchance draw evidence from Negatives, but reason cannot: and I beseech you to drop this Argument, unless you intend to lay the Gospel open to the insult and rallery of Jew and Gentile.

*Eran.* It seems a riddle common Christianity shou'd be concern'd in our dispute.

*Ortho.* Do not our Evangelists recount the journey of the *Magi* to *Ierusalem*, their inquiry after the new born King? the Tyrant's fear, and the Alarm of his Court and City? do they not relate the sudden retreat of the *Magi*, and the barbarous massacre of all the infants under two years in *Bethlem* and it's confines?

*Eran.* What then?

*Ortho.* Why, a Jew will turn all this to fable and Romance; for, says he, *Iosephus* was of the same Country, and perchance born at the same time: he writ his story about seventy years after this horrible execution; and yet not one word of so remarkable-

remarkable a transaction : he has drawn ou  
to the life, the Tyrant's death, the bloody mur  
ders of his wife and children, the extinction o  
the Royal line, and a thousand other crimes to  
long, nay too hainous to be named. Yet not on  
word of the Infants ; and yet this slaughter wa  
not committed in private, but at noon day; not b  
an assassin, but a band of Soldiers, and conse  
quently how cou'd *Josephus* be ignorant of wha  
all the world knew ? and why shou'd he concea  
so great a crime, who had painted all the Tyrant  
other barbarities at length ? therefore will the Je  
conclude. *this is so demonstrative a proof that your Gospel*  
*are imposture, that what ever you answer will be yet*  
*greater confirmation on my side.*

*Eran.* But by your leave, I will believe Scrip  
ture before a Jew's silence.

*Ortho.* And so will I our Saviour's word be  
fore St. Luke's silence ; but a Jew will not, an  
by your demonstration shou'd not. I shou'd ex  
pect from a writer of King Charles his life an ac  
count of the most material transactions of his Reign,  
the rage of his Protestant subjects, his flight to  
*Worcester*, his retreat to *Catholicks*, his happy resto  
ration, and his dying a Catholick, but wha  
wou'd you expect of all this, from one who writes  
the life of *Lewis the XIV* ?

*Eran.* Why a detail only of those English affairs  
that have relation to the French.

*Ortho.* : This is just our case. St. Luke undertook  
to write the Acts of his Master *St Paul*, and no  
of the other Apostles; it's true he speaks in ge  
neral

neral of what past from our Lord's passion; to St. Paul's conversion; but this only as an introduction, and a Foundation to the history of the Acts of St. Paul; and except the conversion of Cornelius, the first Convert of the Gentiles, who were particularly commended to his care, St. Luke not even mentions any other Apostle, unless he fell into St. Paul's company. He has omitted many things which regard even St. Paul's person; his voyage into Galatia &c. And among other things, St. Peter's being Bishop of Antioch, and his removal to Rome. In fine, says St. Jerom (in cap. 2. ad Gal.) we have learn'd that Peter was the first Bishop of Antioch, and that from thence he translated his seat to Rome, which St. Luke has quite omitted. St. Luke has answer'd perfectly his design. He has mention'd the other Apostles as fully as was necessary, for his chief intent: no more cou'd reasonably be expected: He has lay'd down the plan of the Church, to Paul's conversion, and then touches the gests of the other Apostles, that had immediate relation to those of this glorious Apostle. This was proper to his subject, and this he has perform'd. Whether speaking first or last in Council be the prerogative of a President, I am not able to determine, Du Peron better acquainted with the ceremonial of Assemblies, say's in political conventions, the lowest open first, in Ecclesiastical the highest. However St. Jerom. (Ep. 5. ad Aug.) seems to stand for St. Peter's presidency. All the multitude (says he) held their peace; and into his Sentence James the Apostle and all the Priests did pass together. But why shou'd

Shou'd we stand upon conjecture, when the plain words of our Saviour stand up in judgement against you? they flash such an irresistible evidence that thô you may contend, you cannot withstand them.

*Eran.* We will then leave conjectures, and come to facts. Is it true St. Paul resisted St. Peter to his face? this does not seem a behaviour very suitable to the suprem head of the Church, of both Jews & Gentiles, if St. Paul had known any thing of St Peter's being so constituted by Christ. And as little had it become the other Apostles to fnd their sovereign upon business, as they sent Peter to Samaria. *Acts 8. Chap.*

*Ortho.* The facts indeed are true, but the consequence you draw is meer conjectural. The fathers infer ten times more legally St. Paul had much Zeal, and St. Peter much Humility.

You see, says Austin, what St. Cyprian says (l. 2. de Bap. contra Dona.) that the great Apostle St. Peter in whom shin'd the grace of supremacy, being reprebended by St. Paul, answer'd not he was suprem, and therefore wou'd not be reprebended by an Upstart; and again: The Apostle St. Peter leaves a rare example of humility to posterity, to teach men not to disdain to be reprehended by their inferiors, and St. Paul to animate inferiors to resist superiors, with charity for the defence of truth. You see, Sir, St. Austin turns your objection into a proof of St. Peter's Supremacy, on the one side, and of his rare humility on the other. As to St. Peter's being sent to Samaria by the Apostles, I can only say your friend was at a pinch for a difficulty, when he propos'd this: nay he has bor-

*borrowed*

rowed it of the old *Arians*, who endeavour'd to devest our Saviour of his divinity, with the same Medium your friend argues St. Peter out of his Supremacy. *Christ was sent (sayd they) by the father; Therefore the father was Superior.* Peter was sent (says he) to *Samaria by the Apostles*, therefore he was not their Superior. But there is a mission of Command, & a mission of Counsel or intreaty: the first mark's superiority, the second not. This was St. Peter's case. It was judg'd convenient the two great Apostles Peter and John shou'd settle the new Church begun at Samaria. St Peter was of the same opinion, and *de facto* undertook the journey. And I hope a journey at the intreaty of an inferiour, degrades not a superior, when he judges it convenient or necessary for the glory of God, and increase of Religion. Is a King devested of his dignity if by the intreaty of his subjects, he takes the field and leads his army in person? the sovereign is here sent upon business.

*Eran.* When the direct question was put to our Saviour, upon the Contest among the Apostles, which of them shou'd be the greatest, *Luke 22.* I say, if this was so material a point, to the very being of the Church, it is inconceivable he shoud not have determin'd it, but by his answer rather check'd the error of their thought, and left them all upon the Level.

*Ortho.* He has determin'd it in so plain terms, that all Orthodox Antiquity acknowledg'd it. first by his promise, *thou art Cephas and upon this Cephas will I build my Church.* 2<sup>nd</sup> by the actual collation of the Supremacy, *feed my sheep.* It's true in St. Luke he

he exhorts them to humility, not to affect rule; but submission. Yet so far was he from leaving them on the same level, that he declares there was a superior among them. *He that is the greater among you, let him be as the lesser.* Nay he evidently insinuates St Peter: to him alone he addresses his speech, for him particularly he pray'd, *that his Faith may not fail*, & commands him to confirm his brethren; but *I have pray'd for thee that thy Faith fail not, and thou once converted confirm thy Brethren.* The danger, says St. Leo (Ser. 3. de Assum.) was common to all the Apostles, but our Lord took special care of Peter, that the state of all the rest might be more sure, if the Head were invincible. St. Austin, (nov. Test. 9. 75.) Christ praying for Peter, pray'd for the rest, because in the Pastor & Prelate the People are corrected, or commended. St Ambrose says, Peter after his temptation was made Pastor of the Church, because it was say'd to him, *thou being converted confirm thy Brethren.*

Out of your friend's objection those Fathers gather a proof. And St. Ambrose assures us that in this very place Christ has determin'd the point, without leaving all his Apostles upon the level.

*Eran.* I am at a stand.

*Ortho.* I believe you are: your friend's assurance is imposing, and he speaks as if he pronounc'd *Ex Cathedrâ*, and posses'd an infallibility, which he denies the Church. But when reasons fail, boldness must supply; and a handsome Banter passes for demonstration, with the ignorant or prejudiced Readers.

DIA-

## THE THIRD DIALOGUE.

*The Pope's Supremacy is prov'd by the exercise  
of Jurisdiction.*

**E**RANISTVS. Plain fact as my friend says, is the best proof: he absolutely denies, the two texts you insist upon, were understood in the primitive Church of an universal Supremacy: that such an Universality is a Fancy never came into the heads of any other Mortals; that the Greek Church never own'd it; nor the many other numerous Churches in Asia; nor the great, & once famous Churches in Africa. Confute these Assertions by unquestionable facts, and I shall abandon my friend's interest.

**ORTHODOXVS.** Dear *Eranistus* pardon my heat: these lines curdle my bloud, and almost turn me into Agony, and convulsion. Never boldnes flew higher, never Christian bolted out more untruths with so amazing an assurance. Nay he confutes himself. For *there was something like this Supremacy in that part of the Christian Church, which was within the Roman Empire*. And pray was the Greek Church, the numerous Churches of Asia, & the once famous ones of Africa, out of the Roman Empire? Therefore those Churches pay'd the *Roman See* some such thing as obedience. But I perceive the man is no more vers'd in Geography, than in Controversy, and I counsel him to take up his first Trade of writing pamphlets. I assure you, Mr. L-y must have a strong command of his bloud, to advance

so many falsities without a blush : he must be Master of his face, and of his conscience.

This universal Supremacy enter'd into the fancy of St. Chrysostom. Peter the Superintendant of all the universe, into whose hands Christ had deliver'd the Keys of Heaven, and whom he intrusted with the disposition of all things, resided a long time at Antioch. It came into Prosper's fancy (*de ingratis.*)

*Sedes Roma Petri quæ pastoralis honoris*

*Facta caput Mundi quidquid non possidet armis,*

*Relligione tenet.*

It came into St. Leo's fancy (in Nat. Ap. Pet. & Pau.) *Isti sunt qui te ad hanc gloriam provexerunt, ut gens Sancta, populus electus, & Regia per beatam Sancti Petri Sedem caput orbis effecta, latius praesideret Religione Divinâ, quam dominatione terrenâ.* Those great men stretch St. Peter's Supremacy beyond the bounds of the Empire. And therefore their fancies are as different from his, as their Religion. Leo was not accused of incroachment, nor Prosper of flattery: but to go on; did not Victor fifteen hundred years ago excommunicate the Eastern Bishops, because they wou'd not conform to the rest, in the observation of Easter? And altho' Irenæus disapprov'd the fact, he never question'd the power.

Did not Pope Stephen (Eus. lib. 7. cap. 4.) threaten to excommunicate some Churches of Asia, for denying the Baptism of Hereticks valid? And thô the dispute went very high between him and Saint Cyprian (Ep. 67.) yet neither he nor Firmilianus accus'd the Pope of incroachment, or contended he out-strech't his authority. Nay he persuaded him to depose

Mars.

*Martialis of Arles*, and to ordain another in his place:

Did not St. Austin (Ep. 162.) praise the moderation of Melchiades? O son of Christian peace, and truly Father of the Christian flock, for only condemning Donatus, and sparing his complice Bishops?

Did not Pelagius condemn (Ep. ad Oriental.) John of Constantinople, and annul all the Decrees of his pretended Council, by the authority of Peter Prince of the Apostles? I annul all your, not Council, but Conventicle has decreed.

Did not Julius absolve, and restore to their Sees Athanasius, Paul of Constantinople, and others condemn'd by several Councils? Julius (says Socrates, l. 2. c. 15.) Bishop of Rome by privilege of his Church, arm'd them with letters, and restor'd them to their places, and reprimanded those who temerariously had depos'd them.

Did not Leo receive Theodorei's appeal, reverse the sentence of the 2<sup>d</sup> Council of Ephesus, and restore him to his Bishoprick?

Did not the Pope absolve St. Chrysostom condemn'd by the intrigue of Theophilus. (Pallad. in vitâ. Gel. Ep. ad Dan.) A Synod even of Chatholick Bishops having condemned John, the Apostolick See alone absolv'd him. In a word the general Councils of Ephesus and Chalcedon did acknowledge his Supremacy, & consequently the whole Church of Asia, Africa & Europe.

Julius (Theod. lib. 2. cap. 2.) then following the Canon of the Church both commanded the Eusebians to come to Rome, and cited Athanasius to answer for himself, who presently at the first calling repair'd thither in hast. Can any man in his wits imagin Julius wou'd have cited to his Tribunal the third Bishop in

the world, distant above two thousand Miles; had it not been notorious, his authority reach'd to *Alexandria*? And wou'd *Athanasius* have undertaken such a voyage, had he not been persuaded *Julius* was his lawfull Judge, avow'd even by his adversaries? And now, I think I have prov'd the Greek Church, and the once famous Churches of Africa did acknowledge the Supremacy. And if he requires more satisfaction, bid him turn over *Du Peron's answer to King James*, I am sure he will find enough to convince and confound, thô perchance not to convert him; and if you turn to the Protest: Apol. tract. 1. sect. 3. you will find twenty protestants acknowledge the fact: and only question the right, which notwithstanding was not contested thirteen hundred years ago.

*Eran.* You must confess both *Pelagius* & *Gregory* absolutely refus'd the Title of *Universal Bishop*. Why shoud they claim an Universal authority and refuse the Title? And if this be antiehriftian, why is not the power? The last is positive, if the Church shoud come to depend of One it must suddenly fall; nay he say's *Christ made the College of Bishops Numerous, that if one shou'd fall or turn Heretick, the rest might interpose for the saving of the flock*. There is one flock, one *Episcopat*. *Episcopatus unus cuius à singulis pars in solidum tenetur.*

*Ortho.* If my discourse startles you, your's raiſes in me no emotion. *Pelagius* was a great man & *Gregory* a greater: Both refus'd the title of *Universal Bishop*. And yet both claim'd an universal Supremacy. Thô it seems strange, nothing is more true. *John of Constantinople* on presumption of his usurp'd title

title, calls a Council. Pelagius after a severe reprehend, say's *Quapropter quidquid in predicto vestro conventiculo statuisti, ex autoritate Sti. Petri Apostolorum principi, quæ etiam potestas in successoribus ejus indubitanter transivit, precipio omnia quæ ibi statuisti, & vana & cassata esse, & sciat semel ipse Joannes, nisi errorem suum cito correxerit, à nobis excommunicandum fore.* Orate fratres ut honor Ecclesiasticus nostris diebus non evacuetur, nec unquam Romana sedes, quæ instituente Domino, caput est omnium Ecclesiarum, privilegiis utiq<sub>z</sub> careat aut expolietur. The place deserves a short reflexion. Does not Pelagius challenge a superiority over Constantinople? And not in consequence to any conciliary decree, but *Jure Divino: instituente Domino.* Nay over the whole Church, *caput Ecclesiarum.* Nor was the claim questionable *Indubitanter.* Yet he refused the Title of Universal Bishop.

The Centuriators confess, *Gregorius dicit sedem Romanam speculationem suam toti orbi indicere,* that the Apostolick See is head of all Churches, and even of that of Constantinople. And Gregory himself speaking of that Bishop (lib. 7. Ep. 67.) *quod se dicit sedi apostolice subjici, si quæ culpa in Episcopis invenitur, nescio quis ei Episcopus subjectus non sit:* Does not he suppose his power reach'd to all Bishops, and consequently his jurisdiction? The Grecian, Asian, & African Bishops are without doubt comprehended in St. Gregory's *Nescio quis ei Episcopus non sit subjectus,* How then did he disclaim the Supremacy?

Yet he refus'd the Title of Universal Bishop with indignation. The reason was because this title might have two senses 1<sup>o</sup> that the Bishop of Rome

was Bishop of the whole world *in Solidum*, & as really Arch Bishop of *Paris*, of *Constantinople*, of *Alexandria*, as of *Rome*: that all other Prelates were merely his suffragans, without Sees & Dioceses. It's certain *Universal Bishop* in this sense is not only a vain but an Antichristian Title, and if the Church came to depend on One in this manner, it must suddenly fall. The least Bishop in Christendom, to use St. *Jerom's* expression, *he of Eugubium*, is as true a Bishop, as he of *Rome*, and has as much the essential power of Episcopal Orders, in his Diocese, as the Pope in his; for *Episcopatus unus cuius à singulis in solidum pars tenetur*. For the Episcopat is the same, and each Bishop solely *In Solidum* possesses his Diocese, 2<sup>do</sup>. Universal Bishop may only import that thô his Diocese reaches not beyond such a determinate compass, yet his Jurisdiction extends over the whole Church. Thus in *England*, thô the Arch-Bishop of *Canterbury* is only Bishop of that Diocese, & precisely as Bishop, has no advantage over him of *Rochester*: yet as *Metropolitan*, he has that of Jurisdiction. Which notwithstanding hinders not all the Bishops in his District, from being true Bishops *in Solidum*, without competitor in their Diocese, The Title therefore of *Universal Bishop* offer'd the Pope, has nothing Antichristian: for it only imports, thô he was Bishop of one Diocese alone, yet his Jurisdiction extended it self to all Bishops.

*Eran.* Why then did Popes refuse the Title with horror & indignation? To be plain, I fear you will find they refus'd it, in both senses; for cou'd

(a) In  
Lib. 4.

it come into their fancies the Fathers of the Council of Chalcedon resign'd their Bishopricks to his holyness? Or that John of Constantinople was capable of such a Chimerical pretension?

*Ortho.* Ambition is heady, but in a Grecian, intoxicating; and when the brain is prickt, he is capable of all the follies of Bedlam. However I am at a Nonplus to find any ground for so vain a pretension, & much more to conceive St. Gregory & his Predecessour shoud think the Fathers of Chalcedon presented them their Bishopricks with the Title. However it's certain they did. Their own letters make it as plain as fact can be, that they challenged an universal Jurisdiction, & exercis'd it, and refus'd the Title of Universal Bishop on supposition it devested all others of the dignity.

It's notorious ( says Gregory ) (a) that the See Apostolick by Divine institution is prefer'd before all Churches. The care of the Church was committed to the holy Apostle and Prince of the Apostles St. Peter. The care & principality of the universal Church was committed to him, and yet he is not called the universal Apostle: and ad Epis. Syrac. If any fault be found in any Bishop, I know no Bishop that is not subject to the See Apostolick. And he adds, Both our Religious Lord the Emperour, and our Brother John of Constantinople frequently protest it. Does he not pretend to an Universal Supremacy as successor of St. Peter? And he founds his pretensions, not on any grant of Council, or

(a) Ind. 1. 2. Ep. 3. Lib. 7. Ind. 2. E. 64. Ep. 63. lib. 2. Lib. 4. Ep. 36. ad Eul.

Emperour, but on Divine right. Does he not say, this is notorious, Unquestion'd by any, no not by John or the Emperour of Greece? Why then refus'd he the Title? Hear the reason, (a) If one be called the Universal Patriarch, the Name of Patriarch is taken away from the rest: if one be the universal Bishop, it remains then that you be no Bishop, all others contemned. *Solus conatur appellari Episcopus, si enim me universalem Papam vestra Sancitas dicit, negat se esse hoc quod me fatetur universam.* Thus also argues Pelagius. Now those consequences most evidently follow out of Universal taken in the first sense, but not at all, if taken in the second. Those Popes therefore disclaim'd such a Supremacy which they thought the Title Universal Pastor imports; nor did it ever come into the thoughts of any Catholick to believe it. But then those two Popes, who refus'd it in one sense, claim'd it in the other,

*Eran.* But if this be so, how comes it that other Churches have contended with that of Rome, and asserted their own liberties & Independency upon her?

*Ortho.* Just as it came in Forty two, that the Parliament contended with their King, & first asserted the liberty and Property of the subject; & then with the King threw off all dependency, & for the same reason too, when His Incroachments began to arise, and disturb the peace, & Unity of the state. Rebels in state and Church steer by the same compass, and model their treason upon the same plan. Oppression and incroachment is the common

(a) Lib. 7. Ep. 69. ad Eu. Lib. 4. Ep. 34 ad Cor. Lib. 7. Ep. 30. to Eu.

Cry.

Cry. They are States made use of by knaves to decoy fools: but this Gentleman argues from Fact to Right. Other Churches contended with Rome, and asserted their own Liberty, and independency; therefore they had right to do it. Let us make another Argument in the same form. The subject contended with their Prince, they asserted their own Liberty, and independency, Therefore they did well. When fact stands for right, who will be found guilty? Murderers and Robbers wou'd not tremble at furs and scarlet in Westminster Hall. And those wou'd be voted as Loyal subjects, who murder'd King Charles at the Banqueting House, as who fell for him at Edgehill or Nasby. Tell me any Church that flung off dependency upon the Pope, that did not pass for Schismatical? *Dioscorus* did excommunicate the Pope, but all the world look'd upon the attempt as Monstrous, as amazing: But did the Council of Chalcedon give the Pope no satisfaction? Turn over to *Evagrius. Discorus*, says (lib. 2. Cap. 18.) *Anatolius*, of Constantinople was not depos'd for Faith, but because he excommunicated *Leo*, and being thrice cited to the bar, wou'd not appear. After all this, he has extended his rebellion against him, to whom our Lord committed the care of his vines. (*id est*) against your Holyness, and has excommunicated him, who unites the Church. What your friend wraps up in the soft phrase of exerting liberties and independency, the whole Representative of the Church proclaims, in more significant terms, contumacy and Rebellion.

*Eran.* That all the Christian World bear the Popes

great respect, and defer'd much to their advice, in matters meerly spiritual is made by all Ancients too clear to be question'd. But by what intrigues they enlarg'd their power to the very top of Supremacy ; is not so easily determin'd. Rome was the Metropolitan of the Empire, consequently her Bishop must be more conspicuous, than any other ; have more respect pay'd him, and more applications made to him : but for a divine right, and Christ Having named any one Bishop, or Church as head and superiour to others, there is not a word.

*Ortho.* Here is a pretty Systeme made up wholly of fancy; and I am sure had the Popes placed their Machines to screw themselves into the Supremacy, no better, than your friend to wind them out of it, their endeavours wou'd have vanish'd into disappointment. But I will now discover the plots and lay open the whole contrivance : Christ promis'd St Peter the Primacy before his passion. Upon this Rock I will build my Church : and afterwards invested him with the Dignity ; feed my sheep. Saint Peter fixed his seat first at Antioch, then at Rome, where he left his life for his master, and his Prerogative to his successors. Upon this bottom stands the Pope's pretension to Primaey, not on the Majesty of the City : upon divine, not human institution, or flattery. Thus ( says Fulgentius ad Dia. Resp. ) the holy Roman Catholick, and Apostolical Church has not been prefer'd to other Churches, by any synodical institutions, but has obtain'd the Supremacy by the Evangelical voice of our Lord, and Saviour, when he sayd, You are Peter, and upon this Rock, I will build my Church. So Pelagius, so Gregory, and all both Councils

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Councils and Fathers, found the Pope's prerogatives upon their succeeding St. Peter. Pray, Sir, did not your friend overshoot modesty, when he dropt those words, *but for divine right, and Christ having nam'd any one Bishop, or Church, as head or superior to all the others, there is not one word.* That Christ made St. Peter a Bishop, Apostle, and gave him the Primacy over all, is as plain as evident texts can make it. And this I take to be Divine right. that he died at Rome, cannot fall under a debate: that his successor inherited, not only the internal and essential Jurisdiction of Episcopacy, but the accidental of Supremacy, is acknowledg'd by all Orthodox Antiquity, from the very first age to the fourth, without contest or dispute. But pray take notice, I mean not your friend's Antiquity (*id est*) Fathers.

*Eran.* Why are there two Sets of Fathers?

*Ortho.* O yes: at least two hundred. Turn to page 15. when we say the Fathers of the Church or the primitive Church, we mean not any particular Church, but the whole body of Christians: so that we have in your friend's *Bibliotheca patrum*, Father Ebion, Father Montanus, Father Arius, Father Macedonius, Father Eutyches, Father Nestorius, and a world of other Fathers in *Prateolus*, down to Father Luther, who was really a Father in the most Natural, and obvious sense. And with such Pilots you may sail to all points of the compass in spite of wind, or weather. You may strike up a peace between contradicaries, and prove (*ad evidentiam*) *quidlibet ex quolibet*. This perchance may seem a strange

scheme of Catholick Fathers: but it nicks his notion of the Catholick Church, for this is a Heterogenous compound of all Christians. And consequently those must be a medly of all writers.

*Eran.* If this universal Supremacy be *institutio-  
ne divinâ*, why did Popes suspend their claim 'till Boniface the III? He took the title, being given him by Phocas, that traitor and usurper, who murder'd his Master Mauritius the Emperor, and seiz'd his Throne; whom Boniface own'd, and abetted; and was made universal Bishop for his reward. Thus the Supremacy now claim'd by Rome was introduced and has been maintain'd ever since.

*Ortho.* The Popes never suspended their claim to the Primacy, but always enjoy'd it without contrall, from St. Peter to Boniface the III, the pretended usurper of the dignity. The only question was about the title of *universal Bishop*. John of Constantinople assumed it, and his successor Cyriacus continued the usurpation, altho St. Gregory by several letters importuned Mauritius to interpolate his Imperial authority; but the Tyrant Phocas (who deserves as black a Character as ink can draw) offended at Cyriacus, decreed that the title of *Oecumenical Bishop* was only due to the See of *Rome*: and the loss of this dear (though vain) title, first threw the Patriarch into a deep melancholy, and then into his grave: And here Anno 606. your friend fixes the Epoch of the Papal Supremacy obtain'd by usurpation, and of an usurper too. This I believe is, at least the first usurpation since the World's creation, that has lasted without

interruption,

interruption, 1300. years. But by misfortune the gentleman overlook'd the Law of *Valentinian* in the III. of a staler date, than that of *Phocas*. ( Novel. Theo. tit. 24. A. D. 44.) *What ever hath been and shall be establish'd by the see Apostolick shou'd have force of Law to them* (the Bishops of France) *and others*, and this, *secundum veterem consuetudinem* & the reasons are, because the Supremacy of the See Apostolick has been establish'd both by the merits of St. Peter, who is Prime of the Episcopal society, by the dignity of the City, and by the Authority of a Synod. So here is Supremacy founded upon the strongest Authority both human and divine, and this two ages before *Phocas* his suppos'd donation. It's true *Phocas* robb'd *Constantinople* of a vain title, which former Popes refuted, and *Boniface* either out of vanity, or complaisance receiv'd it. But *Constantinople* never pretended to Supremacy nor did *Rome* ever ditown it. Therefore the Gentleman has drawn a false rile of the Supremacy, and followed by as false assertions, that *Britany* never was under the Patriarchat of *Rome*; and the unity of the Church has been alter'd from what it was in the Apostle's time, or in the first ages of the Church. It's easy to assert, but hard to prove a falsehood condemned by the Testimony of all ages. As for your story of some *Britans*, I suppose it stands only for a Lampoon of the nation, or an Argument, there are mad men and Atheists. For who could bolt out so hideous propositions, but men without a dram of sense, or any sentiment of Religion? however your friend has an expedient to make him a *Catholick* and not *Roman*, by kneading

kneading all Sects of Christians into one Catholick Church. The story deserves a place, to shew how Mr. L-y picks up dirt to fling in our faces. I have heard some Britans say that thô the Church of Rome be the most corrupt part of all the Christian Church both as to doctrine and Worship, and to be a Cage of unclean birds, yet that they must be of her, and enter into that Cage, because she was the Catholick Church; this passage, if true, proves those Britans were Atheists or mad men, but makes nothing against us. But your friend shou'd have inform'd them, according to this scheme, they might be Catholicks without being Papists; or at least have procured them a place in a madhouse, or concealed the story for the honour of Christianity.

*Eran.* We have dwelt long enough upon the Pope's prerogative: let us leave him in possession. For I perceive he will not abdicate, and we are in no condition to force him. *Iurieu* prophesied indeed, the beginning of this age wou'd put an end to his Tyrany, but I fear he is mistaken in his calculation.

*Ortho.* By no means, Sir, we must dispatch his Holyness. Your friend impeaches him of high crimes and misdemeanours, and damns all Catholicks for favouring his usurpation.

*Eran.* But if this be so, the proceeding of the Parliament of Paris is stupendious; for in Appendix (Pag. 45. 46.) it tells the Pope that his Bishopric extends only to the Diocese of Rome, and his Patriarchat to those Provinces called Suburbicarian; and that by taking upon him to excommunicate others unjustly, and when

his power did not reach, he had excommunicated himself.

Onks. Nay you may clap upon them the Italian Adage, *Heretici tolerati*: but there is no such thing, and Mr. L-y has been so just as to confute the insolence of the assertion, by sending us to the speech in the appendix. There Talon asks; Is it that the Pope mean's to have no commerce with France? is he persuaded his power reaches no farther than the Diocess of Rome? and his Patriarchat, than the Neighbouring Provinces stiled the Suburbicarian? does he intend to renounce the quality of Head of the Church, and common Father of the fafhfull? and in this occasion the founders of the Vatican have nothing formidable; they are transitory fires that exhale into smoke, and which do neither hurt nor prejudice, save to those that darted them.

Is it the same to ask the Pope, if he be persuaded his power reaches no farther, than the Diocess of Rome, and the neighbouring provinces? as that it does reach no farther? to ask: does he intend to renounce the quality of Head of the Church and common Father of the fafhfull, and to deny he is either? is it the same to say. In this occasion his thunder neither hurts, nor prejudices, save those who darted them; as, by taking upon him to excommunicate others unjustly, and where his power did not reach, he had excommunicated himself; and then he was so far from being head, that he was not so much as a member of the Church. The appendix, I am sure, condemns the Book and the Author too. This is a cast of his sincerity, an essay of his probity, and of good nature also, to bind the poison and the antidote in the same cover.

Eran.

*Eran.* Well, I own Mr. L-y. has been overseen this time; but at least you cannot deny, but they mind him (as likewise Dupin, before mention'd, page 263.) of the stout resistance made by the Bishops of France to the Pope, who threaten'd to excommunicate all of them that wou'd not submit to his decision: but they resolutely answer'd that they wou'd not submit to his will, and that if he came there to excommunicate them, he shou'd go back excommunicated himself. *Si excommunicaturus veniret, excommunicatus abiret.*

*Ortho.* What ever the French Bishops did, I must mind you, Mr. L-y imposes upon his favorite Dupin, and more upon his Reader, and I fear, upon his conscience too: for the story (page 263.) as it lyes in Dupin, has a very imperfect resemblance with it self, as penn'd by Mr. L-y. *Le Pape Gregoire IV. étant entré dans leurs intérêts, vint avec Lothaire en France, & le bruit courut qu'il venoit pour excommunier Louis le debonnaire. Alors les Seigneurs & les Evêques qui étoient fidels à ce Prince, firent déclarer à ce Pape, que s'il venoit pour excommunier leur Roy, il s'en retournerait lui même excommunié. Si excommunicaturus veniret, excommunicatus abiret.*

1. Dupin says there was only a rumour, he came to excommunicate the Emperour. But our Author's comment turns this rumour into a certain truth.

2. Dupin mentions no threats: but Mr. L-y has added this circumstance to embellish the farce, and to give an air of truth to the fable.

3. Dupin tells us the rumour was, he came to excommunicate the Emperour. but Mr. L-y assures

us he threaten'd To excommunicate all of them ; that wou'd not submit to his decision. Now all this is a plain addition to the Text , the product of Mr. L-y's brain.

4. *Dupin* is silent of any proposition , the Pope made those Lords and Bishops : but Mr. L-y better inform'd of those transactions, tells us, *They answer'd, they wou'd not submit to his will.* And what is strange, persuades his reader this is related by *Dupin*, as well as by *Talon*. A Sollicitor general is not infallible, & often entrenches upon truth , to make place for Rhetorick. Lastly it is true , suspecting the Pope came to excommunicate their Emperour , they declared if he came upon that errand , that by unjustly excommunicating a Prince , he wou'd incur excommunication to himself. *si excommunicaturus veniret, excommunicatus abiret.* But they mistook in their Casuistry : For though he might have committed a damnable sin by punishing an innocent Prince , yet he had not incurr'd excommunication. For this is an act of a superior's Jurisdiction : and I fancy he was not superior to himself. But Mr. L-y wou'd make us believe the Bishops and Prince threaten'd to excommunicate him. Cry out now, what is that Head that can be excommunicated by it's members : what is that Supremacy that can be limited and controll'd by it's subjects ? But, Sir, there were no such threats. They never pretended to censure him themselves, but only that by the very fact , he wou'd Anathematize himself. So that Mr. L-y's exclamation is superfluous , nay , and ridiculous into the bargain. The Sultans of Constantinople are , I think ,

Supream; and their power as unlimited as their wills: yet some times the *Fanissaries* make bold with their *Highnesses*, and not only controll, but depose and strangle them; and thô our Kings are supream, yet they have been controlled with a witness. It's true those insolencies are unwarrantable; and had those Bishops attempted to excommunicate the Pope, ( which they never intended ) Mr. L-y had only alledged a criminal *Fact* for a President of *Right*; so that infine he has given an erroneous turn to his friend, and crowded into the text a comment, which shou'd not have been placed even in the margent.

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THE

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## THE FOURTH DIALOGUE.

*The Case truly stated between Protestants  
& Catholicks in Relation to Princes.*

**E**RANISTVS. I suppose you mention the Pope's pretence to the deposing power. I own I am amaz'd Mr. L-y has touch'd that string at this time a day. And I have heard men of sense, even of our party conclude he had certainly lost his memory, when he attack'd Catholicks on that side.

**ORTHODOXVS.** When he writes on this subject, his pen seems rather to drop gall than Ink; & altho in his whole Book you find no stroke of modesty, here is nothing but downright inhumanity and insult, nay and damnation. The Canon, says he, of the great Council of *Latran* is most erroneous, & in matters that concern eternal salvation, as well as the peace of the world; (that is) rebellion among other things: which is as witchcraft and Idolatry. And now, my Lord, since the saving of souls is the end for our being of any Church, I leave to your Lordship to judge whether the people are safest in the Communion of Rome, or of the Church of England, as to this point. The gentleman sure has drunk a cup of *Lethe*, and forgot all the transactions of the last age, and this: how else cou'd he overlook all the *Witchcrafts* and *Idolatries* committed in the *Church of England* these eight and twenty years past? Or else he must fancy the writing of a few transalpine Divines for the indirect

deposing power of the Pope, damn's all Papists; thô they ditown it: and the actual deposing Princes concerns no protestants, thô they practise it. But pray take notice, I intend not to put boundaries to the prerogative of Popes, and Princes, nor to assign the people the extent of their liberties. I meddle not with the right on either side, but appeal to pure *Facts*. It's dangerous to declare for *Liberty and property* on one side of the water, and for the *Prerogative* on the other. But if the Papists are damn'd, thô they disavow the doctrine, because the Pope has not condemn'd it, I leave all sober men to consider whether protestants will be sav'd, whilst their Church avow's it, and *Consequently have all the encouragement protestancy can give them* ( pag. 68.) The frequent practice of their Reformers, and the Decree of Clergy and Laity to Haloo them on to the execution.

From whom can we expect a more pure doctrine than from the first Reformers? These Angels of Light, that dispell'd the night of Errour, and brought back the bright day & Sun-shine of Truth? Who in the Protestant Dialect, awaked out of the Lethargy of Superstition, by a special call from Heaven, restor'd the Church to her primitive beauty, & recall'd the Apostolical doctrine buried under the rubbish of Superstition, in oblivion & contempt. Yet never men levell'd both their principles & practice more violently against government: they seem to vie with each other, who shou'd attack with more Fury the highest Authority; & they clapt all Sovereigns under the

very

very feet of their subjects. *Luther*, *Zuinglius*, *Calvin*,<sup>1</sup> *Bеза*, *Knox*, *Goodman*, and *Buchanan*. Although at Variance in other points, yet agreed in this; but their Unity only center'd in their hatred of the Pope, and contempt of Authority. Not to mention ancienter examples, *Wicelism*, which Mr. L-y takes into his Protestant Church, had no sooner gain'd ground in *Bohemia*, but it depoſ'd the Royal sovereignty, and set up a Perpetual General, in the person of *Zisca*. The specious pretence of liberty drew unto *Luther* the Rabble; and Church lands the Nobility. (a) But the Populace proud of their prerogative founded in Christianity, was not content with Parity, but wou'd Lord it over their Masters. Above a Hundred thousand broke into Rebellion, and lay'd a great part of *Germany* in ashes. The Patriarch triumph'd in the publick calamity & brought the crimes of his Disciples for a proof of his Religion. (*Lut.* l. Class. 114. c. 30. fol. 55.) *Videor mihi videre Germaniam in sanguine naturae. Christus meus vivit & regnat, & ego vivo & regnabo.* Like another Nero, he set his Country on fire, and made the ruins of the Innocent, the ſubject of his diversion. The Rebellion of *Smalcald* trod upon the heels of the Massacre of the *Boors*. He arm'd the protestant Princees against the Emperour, to whom they gave the name of *Pretender*. Some of his disciples raiſed the City & country of *Munſter* against the Sovereign, & ſet up a taylor of *Leyden* for King. The Contagion paſſ'd the *Baltick* Sea into *Sweden*.

(a) *Bancroft's Dangerous positions.*

land. Here, upon the reforming principles, they depos'd *Sigismundus Augustus*. The *Genevians* their Prince; The *Hollanders* their King; & the *Scotch* perform'd the like villany with all the most outragious circumstances, Hell cou'd invent, or fury execute. The *French* made good the *Device* set at the head of the first impression of *Calvin's Institutions*. It was a fiery Sword with this Motto. *I came not to bring Peace, but the sword.* The many battles they fought against their Sovereigns, and their other rebellious actions, shew they were united with the other Reformers in the principles of *Depositing Power*, thô less successfull in their attempts. Thus *Protestantism* like *Mahometism* drove always devastation before it, and reached no farther than the sword's point. They up-held their Errours not by Scriptures, but Violence; and had no other motives of Credibility, but Abby-lands, and an open prospect of Liberty. *Cranmer* and *Ridly* with other Reformers rebell'd against Queen *Mary*, to set up the Lady *Jane*: & in Forty two, the Parliament rais'd war against King *Charles*, which ended in Forty eight, where he was treated as a subject in *Westminster Hall*, & afterwards executed as a Traitor to the *Hoghen Moghen* People of England before his palace. These sought the Lord for a complement of the wickedness; and murdered their Prince by revelation, & gloried in the crime as a favourable dispensation of Providence. The Schools hatched the maximes, the Pulpits taught them, and the mock Representative of the Nation authorised the bloudy principle and the practice,

*Eran.* But those Tragedies were not acted by the *Church of England*. The case is stated between her, and the *Church of Rome*.

*Ortho.* Good, Sir, what do you mean by the *Church of England*? Does not your friend (pag. 13.) make all *Christian Churches* one *Church to Christ*? And why not upon the same principle are not all the *Christian Churches* in *England* one *Church of England*? I am sure the Case stated makes no distinction, and he communicates with them. Our *Communion* (says he) (pag. 21.) is much more extended or extendible than that of *Rome*; not I hope unless he takes in *sectaries* on this side of the water, and the other too, and unites the *Churches of Scotland* and *England*, as well as the Kingdoms. Now this is, without peradventure, their doctrine, & they have explain'd it by facts, *The surest way to find out the truth is by fact*, says L-y, & not straining expressions, that may have several meanings. He approvestherefore this Tenet That is erroneous, and in matters that concern eternal Salvation; Or at least he thinks it concerns not his Salvation, if he detests it, though he communicates with a *Church* that upholds it.

*Eran.* But the true *Church of England* is not guilty of such extravagancies.

*Ortho.* Pray, Sir, let us not play the *Censors*, nor touch the prerogatives of *Parlements*. We will wave the *Right*, and leave the examen of it to *Jurists* & *Lawyers*: I only pretend the *Church of England* holds the deposing power more fully than the *Church of Rome*. With this difference, that a few *Tramontane Divines* seat it in the *Pope*, and your Church in the people

people: That the Whole current of our Divines run the other way, and few believe it. That your whole Church by their Representatives both Laicks and Ecclesiasticks have receiv'd it and made it treason to question it.

Is it not true the Convention declar'd the Crown vacant by the retreat of King James? And gave it to the then Prince and Princeps of Orange? Is it not true in the Bill of Rights, if The King or Queen shall be reconciled to the See of Rome, or profess the Popish Religion, or marry a Papist, then such persons shall be excluded to inherit the crown, or have regal Power in the Re-alme, and that the people shall be absolv'd of their allegiance?

Is it not true the succession is settl'd in the Line of Hanover, & that it's Treason to question the translation, althô it be notorious, many are nearer in bloud to the Crown?

Is it not true Dr. Sacheverel was arraign'd & accus'd by the Commons assembled in Parliament, for suggesting & maintaining that the necessary means used to bring about the happy Revolution, were odious & unjustifiable, that his late Majestic in his declaration disclaim'd, the least imputation of resistance, & were not all the evidences taken from Church of England Writers, laid before the Lords for non-resistance, examin'd, inforne'd with wit, Rhetorick, and Language; and yet is it not true that the managers for the Commons, and the prisoner's Counsel did justify the Lawfulness of the Revolution, and shew that non resistance in it's full latitude is an Error against the constitution of the English government; and General Stanhope; But on the

contrary, (says he) to assert in general Terms, the absolute illegality of any pretence whatsoever, it must be understood by all impartial and thinking People to overthrow her Majestie's title and Government: since at the same time, they skreen themselves under the specious notions of professing passive obedience to the supream powers, they cannot conceal their true meaning, that the true and real object of their darling doctrines, such as *jus divinum*, non resistance, the undefeasable, unalienable hereditary right, that, I say, the true object of their Darling doctrines, is a Prince on the other side the water.

So that here is the case, as to this point, and impartially stated. Some Popes have in some very particular case pretended to the deposing power, a few divines, and those most of their own subjects, have maintain'd this pretension with great Imitation. Forty to one deny it, and of Catholicks a thousand for one disbelieve it. The Church of England assembled in Parliament by her Representatives approves it, in the most solemn manner, a whole nation is able: Doctor Sacheverel is condemned of high crimes, and misdemeanours, for questioning it, by construction & Innuendos; and General Stanhope says, (pag. 74.) unless this doctrine be admitted, *the Queen is not Queen; your Lordships are not a House of Lords; for you are not summon'd by legal Writ; we are no house of Commons for the same reason.* Now as to oppose this, is high treason, so I shou'd think to question the principle on which it stands, viz. the lawfullness of Resistance in some case, is treason at least by construction.

Now this being fact, if this doctrine in the

Church of *Rome*, leads to damnation, because it is not condemned, thô almost Worn out; will it lead to Heaven when approv'd by the Commons , and Lords both spiritual and Temporal, of the Church of England? when it's made the Basis and foun- dation of the government ; and treason to arraign it ; may not more disorders arise from a power seated in subjects, in particular cases, to depose their Prince, than in a good old Gentleman , a thousand miles off. May not knaves perluade fools the case is particular, wher ever avarice or ambi- tion open a prospect of gain , and preferment ? or the mortification of a repulse raises the devil of Revenge ? In a word, I am of opinion, all Prin- ces in the World wou'd rather allow such a power in the Pope, than in their People , and less fear his Bulls, than their swords ( pag. 69.) And now since the saving of Souls is the end for our being of any Church, I leave it to you, to Judge whether the People are safest in the Communion of the Church of England, or the Church of Rome as to this point.

*Eran.* The Pope joyn'd in the holy League against Henry the III. ( page 70. 71. ) and there had been six Popes drawing the League, and they supported that Rebellion not only with their blessing it, and the authors of it, and cursing the King, and all his loyal subjects who adhered to him , but they sent more substantial relief viz. 300000.... for the service of the Cardinal Bour- bon whom they had chosen King.

*Ortho.* What then? does this come up to the point? does it follow Christ did not institute Po- ples pastors of his Church, because they overstretch'd

his

his concession? that they have no power in *Spiritualibus*, because they have intermedled in *Temporalibus*? Alas, Sir, they cease not to be men, when they receive the Character of Bishops: they lie under all infirmities of humane nature, and too too often have proved to evidence, that ambition is compatible with a Mitre, as well as with a Crown. But is the *Church of England* accountable for Bishop *William's* rebellion against King *Charles the I.* or must Religion suffer for the irregular conduct of it's professors? if so, adieu Christianity, and all Religion in the World. But pray, Sir, did not Queen *Elizabeth* raise Sedition in *Scotland*; and assist the Rebels with men and money? and under the specious pretext of Religion too? and when Queen *Mary* flew for refuge against the fury of her revolted subjects, was not she regal'd first with a prison, and then after eighteen years close confinement, against the laws of Hospitality, of nations, and humanity, executed as a Criminal?

Did she not exhaust her Treasures for the support of the Rebellious *Netherlands*, who have since repay'd the English kindness with insult and outrage? why shall the Pope's assisting *French Rebels* be so great a blur in his scutcheon, and the Queen's supporting *Scotch* and *Hollander's* none in hers?

*Eran* She was a Queen, and had reasons of state for her justification.

*Ortho.* Reasons of state contrary to the maximes of the Gospel, will scarce discharge a Prince

at God's tribunal. But pray are not Popes Sovereign Princes as well as she? had they not reason of state? where then lies the difference? place the fault on both sides, & I am content. The personal sins of Popes concern not our Religion, they are men, & may fall into extravagancies. For alas they lay not down human passions, when they take up the Pontificat. Say it you please, some Popes have claim'd too high a power, but do not infer they have None.

*Eran.* But to come to a fresh instance now on foot. The *Pere Juvency*, a french Jesuite has lately printed a Book at *Rome*, in defence of the Pope's power to depose Princes; and the unwillingness & shifts the Jesuits at Paris to disown him in this, & to disclaim that doctrine fairly & above board, shews that it is not quite extinguish'd in France. (pag. 73.)

*Ortho.* We have very fresh instances, of books printed in *England*, in Defence of the Depository power, & the Parliament desired her Majesty to reward Mr. *Hoadly* for his Elucubrations on this subject. But for the *Pere Juvency's Defence of the Pope's power to depose Princes*, I have heard nothing and yet I keep some correspondence with *Paris* & *Rome*. And this is a fresh instance, Mr. *L-y* is not infallible, and that his intelligencer has misinform'd him. It's true the *Pere Juvency* writ the history of his Society in folio, in which a proposition displeas'd the Parliament. It was to this sense ( for I have not the Book by me ) *Præter cetera brevis Pontificatus præclaræ gestæ, suppetias foederatis misit*: this was construed an approbation of the fact, altho' the words import none. *Pere Juvency* protested he had

not even such a thought. However the *Jesuits* disown'd the Doctrine fairly and above board, and I desire Mr. L-y to make the same profession before the Parliament of *England*. I fear he will shew more unwillingness, and make more shifts to avoid such a protestation, than the *Jesuits* at *Paris*.

*Eran.* But to clear your self of this odious doctrine, all Catholicks shou'd petition his Holyness to repeal the famous Canon of the Council of *Latran*: it cast's a reflexion upon the infallibility of Councils, and mortally wounds your pretensions to Unerrability.

*Ortho.* We will: on condition you and your friend present a Placet to the Parliament to repeal four or five Canons, that support the Justice of the happy Revolution. For if the salvation of Papists depends on the repeal of that Canon (the sense of which is disputed by Doctors, and consequently lays no obligation on Catholicks to believe it, till the Church has determin'd the true meaning, which will not be done this age) the repeal of those Acts express'd in very visible facts, and intelligible expressions, in some measure, me thinks, interest's the salvation of *Protestants*.

*Eran.* You always turn upon Mr. L-y, with an *Argumentum ad hominem*.

*Ortho.* Your *Argumentum ad hominem* is a murdering weapon: at one stroke it dispatches an adversary and lays him at your mercy. For first it maim's his Judgement, and proves upon him the very crime he fastens upon you. So that he must acquit you, or pronounce himself guilty; a mortifying Dilemma.

But

But now as to the Council of Latran's Canon, 10. your famous Roff : lib. 1. cap. 6. owns those canons are doubtfull, and suspected as spurious ; and also Bramhall in *Schism garded*. If so, there is no need of a repeal. For a Law must be made, before it can be unmade. But because this will not per chance remove the author's scrupule. 20. you must know it was the fullest assembly that ever was held from the rise of Christianity. Here were present the Patriarchs of Constantinople, of Jerusalem, and of the Maronites in person ; of Antioch and Alexandria by deputy ; four hundred & twelve Bishops ; the Embassadors of all Christian Kings in Europe ; yet not one, as we can find in Ecclesiastical or profane history, ever oppos'd the making of the Canon, nor one King in that age protested against it when made : this is a mark that either they did give their consent for the making of it, or their assent when it was made, or that it was only to be in force , till the *Albigenses* ( the plague of those times, as the *Cevennois* their descendants, were at the beginning of this) were subdued. For it was intended for the extirpation of those fanatics that fill'd Languedoc with murders and Devastations.

Or it's more probable it only concern'd petty Feudaries which swarm'd in France, and play'd the sovereigns and Tyrants, both against Church, & state ; for King is not named in the Canon, nor Prince. Now if Kings gave their consent , where is the harm? if it concern'd them not, it makes nothing for your purpose ? and if it was only made to continue in force till the extirpation of the *Albigenses*,

you

you may let it sleep in the acts of the Council; for it concerns neither Kings nor petty Princes.

Eran. Let us leave his Holyness at *Rome* for after all he will, I fear, keep his ground in spite of Mr. L-y's invective, or Mr. Dupin's *Puissance Ecclesiastique*. But you must allow he treated King James unkindly, & now we see the reason why Innocent the XI. was then call'd here the Protestant Pope, because he took part against King James, & helpt on the Revolution, & I have been told that at that time, the Pope did require of King James, his promise to use his endeavour, to have the oath of Supremacy taken away in England, & that his Majesty did positively refuse it. Which some of us wonder'd at here. King James his fate was very hard. He was abdicated in England, because he was a Papist, and the Pope wrought his deposition, because he was too much a Protestant.

Ortho. Pope Innocent wrought the King's deposition, just as a Jesuite cut off King Charles his head. In those days, when Du Moulin's visions went for truths, forty Jesuites past over from *Rouen*, to be agitators in the independent Army. Bradshaw was a Jesuite, the Judges Jesuites, & Cromwell without doubt General of the Jesuites. But I believe you are pretty well satisfied those Jesuites in masquerade, were found true Protestants, when the mask fell off, & People much nearer than *Rome* helpt on, & brought about the Revolution.

It's true the Imperialists, & Spaniards persuaded the Pope, the Invasion was only intended against *France*, & he and his Ministers were so tied to this opinion, there was no beating them out of it. And the King's Minister assured me, when he acquainted Cardinal

Cibo,

Cibo, the Prince of Orange had set sail for England, he receiv'd a smile for his pains, with a No, no Signor: e per la Francia. But when the Cardinal was informed the Prince was Landed in England, he lifted up his hands & confess'd he and his Master had been impos'd upon; nay I am convinc'd the Allies themselves were the Dupes of the Hollanders, before they deceiv'd the Court of Rome: for one of the greatest Princes of Germany, and as deeply engag'd in that Intrigue, as any in the Empire protested to me (Mark, Sir, what I say) that the Catholick Allies never intended a change of Government, but only to oblige the King to head the League, which the Prince afterwards perform'd to maintain the Crown and assure to himself the Confederates. If therefore the Pope put his hand to the Revolution, he never intended it: But they did very effectually, who declared the Throne vacant, and presented it to the Prince of Orange. I touch not the Lawfulness of the action: I only mention the fact publish'd by authority, & known to all the world. As for the oath of Supremacy, King James never claim'd any Title to it: & had it been in his power, he wou'd certainly have repeal'd it. But his Parlement was resly, he durst not call it, much less make such a proposition.

*Eran.* Let us now leave the deposing power, I have got a surfeit of the matter, and me thinks my friend has overcharged us.

*Ortho.* He has regaled us, as the Host did *Titus Quintius*. He serv'd up a Number of Dishes but all the meat was *Hog's flesh*; Mr. L-y publishes a Book

of

of severall controversies; but all is nothing but decla-  
mation against the Pope. Turn where you please you  
will fall upon some stroke of his kindness , & good-  
will. But when a man siings dirt at an adversary's  
face , it's a sign he has no other weapon , that he  
has little power , and much malice.



## THE FIFTH DIALOGUE.

### *of the Unity of the Church.*

**E**RANISTVS. You pretend the Pope has inten-  
dancy , or, as you are pleas'd to phrase it, Su-  
premacy over the whole Church. For what End  
shou'd Christ constitute such a Governour ? Or  
invest one man with such an exorbitant power ?  
He has left no *such Deputy of his Kingdom of the earth,*  
*but each Nation is govern'd by their respective Rulers.* Me-  
thinks the same constitution wou'd suffice for the  
right regulation of his Church.

**ORTHODOXVS.** Mr. L-y talk's here more like  
a Polititian than a Christian, and as if he understood  
better the Nature of Civil government, than of  
Religion : But I apprehend he is almost a stranger  
to both. However I will not enter upon discussion  
of the impossibility of an universal Monarchy , nor  
of the consequences he draws from such an esta-  
blishment. The whole is foreign to the present mat-

ter, and our controversy goes on equally in either Systeme. I only put this question: supposing God shou'd erect an universal Kingdom (and for all we know that of Antichrist may be) wou'd it not be very convenient to set over it an universal Governour?

*Eran.* Not only convenient, but absolutely necessary. A King and Kingdom, Governour and Government, are Relatives. One cannot be conceiv'd without the other. And for the same reason an universal Kingdom supposes an universal King. There may be without doubt a multitude, but not an Army without a General, he influences the whole & gathers them in a body.

*Ortho.* And is not the Church of Christ universal? Is it confin'd to one Kingdom, as that of the Jews? or rather is it not a Religion promulg'd for all the world? I am sure the Apostles commission runs in general: *Go and preach to all creatures.* And Salvation was promis'd to those who receiv'd Christs doctrine, & Hell threaten'd to those that rejected it. *He who believes, shall be sav'd, and who does not believe, shall be condemn'd.* If therefore the Church of Christ is one, & universal, pray tell me how this can be, unless there be an universal Head, that influences all the particular Churches in the world, & gives them an Unity by which they are made one.

Can we think Christ had less prudence in the constitution of his Church, than common Legislators in that of petty common-wealths? Shew me a Government without subordination, or some suprem Magistrate? Common reason tells us no

Com-

Community can subsist without it ; no Society be durable. Seeing therefore the Church is a perfect community, perpetual, nay and universal too, it must have a perpetual and universal Superior. Without it there can be no Unity, no subordination, no order. All must end with confusion and *Anarchy*.

*Eran.* Let each Church take care of it self : for example we have in *England*, Deans over Curates, Bishops over Deans, a Metropolitan over Bishops, and a King overall. If such a government were establish'd in every Christian Kingdom, things wou'd go on smoothly, and there wou'd be one Church without any subjection to One Pastor.

*Ortho.* If such a subordination be necessary for the government of a National Church, it evidently follows there must be a subordination for the administration of the Universal. For suppose the Primates of *England* and *France* shou'd be at Variance about matters of faith, and all the different Nations fall foul upon the other, who shall hear their complaints, Judge their suits, and compose their differences ? Who shall indite Councils & preside ? Where there is no dependance, there is no subjection, no obligation to obey. Schisms in this Scheme, will start up without Number, and continue without end. The Protestants have felt this inconvenience, and the most judicious have deplor'd it. Hear *Melanchton*. *As there are some Bishops who govern divers Churches, the Bishop of Rome governs all Churches, and thus canonical policy I think no wise man doth disallow, or ought to dislike. For the Monarchy of the Bishops of Rome, in my judgement, is profitable*

to this end, that Unity and Doctrine be preserv'd. And Sir Edwin Sands (a) the Papists have the Pope a common Father, a Directour, and conductour to reconcile their jars, to decide their differences, to draw their Religion by consent of Councils unto Unity; and whereas on the other side Protestants are like scatter'd troops, each drawing a diverse way, without any means to pacify their quarrels; no Patriarch, One or more to have a common superintendency over their Churches, for correspondency, and Unity; no ordinary way to assemble a general Council on their parts; the only hope remaining, ever to asswage their contentions. Like the Midianites every sect draws upon his Neighbour, & agree in nothing but mutual contention. They change their Creeds as they do their shirts, and regulate their faith by faction & interest ( de Meaux variation.) Stanislaus Rescius from the year 1517 to 96, reckons 270 sects sprung from Luther. And if we surveyed those that like vermin overspread our Island, we shou'd find they equall'd the Number almost of Families. For every Heresie comes big into the world; it's name is Legion, and drops a litter of Religions at least once a year. And Tertull. in Prescrip. gives an admirable reason for it. *The Scholar of a sectary knows his masters opinions and the work of his own Inventions, and therefore to shew he is not behind either in wit or invention, he anvils out of his brain new opinions also. Quod licuit Valentino, licet Valentiniano.*

Eran. Did the primitive Church acknowledge the Pope to be the Center of Vnity, and Catholick communion?

(a) A Relation of Religion of the western parts.

Ortho

Ortho. Nothing more sure. Saint Cyprian (ad Corin.) call's the See of Rome the Chair of Peter, the principal Church and origin of priestly Unity.

Optatus Milevitanus (lib. 2. cont. Parm.) says, At Rome was placed the first Episcopal Chair, in which sat Peter the chief of the Apostles; to the end that in this only Chair unity might be observ'd by all; least the other Apostles shou'd attribute to themselves a Chair a part: But that he shou'd be a Sinner & Schismatick, who set up another Chair against the only Chair. Well, if those Fathers are in the right, your friend is certainly in the wrong. They can be no more reconcil'd than one side of a contradiction with the other. First Optatus assures us St. Peter was at Rome; that he sat there and that he was chief of the Apostles. Secondly that his Chair was the Center of Catholick Unity, and consequently that those were sinners and Schismatics, who departed from his Communion. And for this reason Irenaeus, Austin, Optatus, Epiphanius, and Eusebius, to shew the succession of the Catholick Church, from the Apostles to their time, give us a Catalogue of the Roman Bishops, as Successors of St. Peter, Governours of the true Church, and Centers of Catholick Union.

St. Ierom. (Epist. ad Dam. 37.) I am joyn'd in communion with your Holyness, with the Chair of Peter. I know the Chmch is founded upon this Rock. Who ever is not in the Ark, will perish by the Deluge; who eats the Lamb out of this house, is profane; who gathers not with you, dissipates; id est, who is not of Christ is antichrist.

Good God! how your friend and this Primitive

tive Doctor are divided. St. *Ierom* Knows the Church was built upon St. *Peter*. Mr. L-y Knows no such thing; St. *Ierom* acknowledges, that the prerogative by a Lawfull succession was settl'd on *Damasus*; that out of his communion there was no salvation: But Mr. L-y beg's St. *Ierom*'s pardon: The prerogative is usurpt (says he,) the Catholick Church too streight; and therefore *De Plenitudine potestatis*, he takes in all sects, pins up in the same fold Wolves & sheep; and thus gives Christ a spouse not fair, but Monstrous.

*Eran.* An universal Monarchy is impossible both in Church and State, and were there such a one in the Church; It wou'd procure peace just as the setting up an universal Monarchy wou'd in the world; that is, fill it with more confusion, And blood-shed. For which reason God has appointed no universal Monarch in the Church, more than in the State. The Jews were but one Nation and a small one, and therefore as *They had one King, so one high Priest.*

*Onho.* Here are assertions without end: But he offers not one proof. This is below his station. I suppose his word must stand for a demonstration, and be no more question'd, than the oracle that dropt from *Pythagoras*. I will not (as I have told you) disculps his System of an universal Monarchy, whether such a government be impossible, & the consequences so destructive to Order and society, as he pretends. This is a fitter subject for a Polititian to work upon, than for a Controvertist: However I must repeat what I have already sayd, the *Roman Empire took in a great deal of ground;*

and

and the *Spanish* in the *Indies* much more. Yet things went on pretty evenly under the *Roman jurisdiction*, and do under the *Spanish*. But suppose God wou'd set up an universal Monarchy, wou'd he not create an universal Monarch? without doubt. Now he has constituted an universal Church, why then has he not set over it an universal Head? is not a chief Magistrate as necessary for the right government of an universal Church, as for an universal Empire? The Jews had a high Priest because their Church was confin'd to a small Nation. But had not a high Priest been convenient, if God had orderd it for more Nations? Does not a Community of a Large extent, require a Center of Unity, and a due subordination, as well as one of a less? Or is the Church not univeral (*id est*) not Catholick? were the Apostles commissions limited to particular Nations? Did they not *Preach to all creatures*? And was it not design'd for the whole world?

*Eran.* (pag. 13. 14.) I admit a Catholick Church. As I receive no new Creeds, so I will not retrench any article of the old. But we differ in the Notion. As all nations upon the earth are one Kingdom to God, so all Christian Churches, are one Church to Christ, without any universall Monarch in either case. And as the Unity of the world consists in what we call the *Law of Nations*, which is common to all; so the Unity of the Church consists in the common Christianity.

*Ortho.* Indeed my Idea is not of the same shape with yours. All therefore who believe in Christ are Catholicks?

*Eran.*

*Eran.* All who believe in *Mahomet* are *Mahometans*, I hope.

*Ortho.* But not Orthodox *Mahometans*. I have read some where, there are fifty sects among them: The *Turks* and *Persians* are a kind of *High Church*, and *Low Church*, or *Whig*, and *Tory*. The one will not allow the other peace in this World, nor Salvation in the next. Nay it's as meritorious in the *Turks* *Creed*, to Murder one *Persian*, as a dozen of Christians. But my question is whether all Christians, or who believe in *Christ*, are Catholicks?

*Eran.* I think it's clear. If all Christian Churches make one Catholick Church, each Christian is part of the Catholick Church, and by consequence a Catholick:

*Ortho.* Therefore *Catholick* is a word that only distinguishes men that believe in *Christ*, from *Jews*, *Gentiles*, and *Mahometans*: not men of one Christian communion from those of another.

*Eran.* What then? There is no blasphemy, I hope.

*Ortho.* Not in Terminis indeed, but there is impiety on the very top of the Letter. Libertinism by illation, and this is Cousin german once remov'd to blasphemy. And then there is infidelity in the very position. Is it not *de Fide* there have been, or at least may be hereticks? Now in your new *Hypothesis*, such men are impossible. Apostates there may be, and Infidels. But which way can you bring into the world Hereticks? If a Christian goes over to *Iudaijim* or *Polytheism*, he is not a heretick; but an apostate: If he believes in *Christ*, he is a Catholick; for he is part of a Church that com-

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poses the Catholick Church ; and certainly the primitive Church (to whom your friend so often appeals) never dreant of such a Church : or else their pens and belief play'd at cross questions: for what means these words *a)* *There is no salvation out of the Catholick Church. He shall not have God for his father, who refuses to have the Church for his mother: Christ is not with those who assemble out of the Church, altho they dye for the confession of Christ: This spot can't be wash'd out by the very effusion of their bloud: Out of the Catholick Church, a man may have Faith, Sacraments, Orders, in fine all things, but salvation: No heretick nor Schismatick can be saved, unless he returns to the Catholick Church.*

What think you, Sir, did those Fathers approve your friend's new scheme of the Catholick Church? had they not exposed themselves to the rallery of mankind, to believe as Mr. L-y, and argue as they do? Do they not protest that a man may be a Christian without being Catholick? that he may have true Faith , true Sacraments , true Orders, and notwithstanding remain no Catholick? if the Catholick Church be a compound of all Christian Churches, those great men reason no better than your friend believes. If they place the Catholick Church in one Christian Communion or Society (as certainly they do) you must drop your friend's system. Or if you refuse to acknowledge this Society for your Mother, you must disclaim God for

(a) Conc. Carth. l. 1. Aug. de Symb. ad Cate. Catech. 4. Cyp. de uni. Eccl. Aug. de gestis cum Emon. Fulg. de fide cap. 39.

your Father. But when you say the Unity of the Church consists in the common Faith, what do you mean?

*Eran.* All Churches agree in that summary of our Faith called the *Apostle's Creed*; and the Church of Rome her self must think this sufficient for salvation; because she requires no other profession of Faith in Baptism, or for being admitted into the Church. But the twelve new Articles of Faith which the Council of Trent added to the twelve of the Apostles, which we call Pope Pius his *Creed*, and is required to be posseſ'd by converts, has made many contests and divisions in the Church.

*Ortho.* Thô you crow'd all the Christian Faith in the compass of this summary, you will fall short of an universal agreement. You are not agreed about the *Communion of Saints*, nor, I believe in the Catholic Church. You are not agreed about Christ's descent to Hell. The Macedonians deny'd the Godhead of the Holy Ghost, the Arians and *Socinians* of the Son, and the Manicheans adored two Gods, and consequently deny'd any. So that the common Faith is a meer Chimerical Notion. Nothing is common to all Sectaries, but disagreement among themselves, invectives against the Popes, hatred against Catholicks, and misrepresentations of their doctrine. Their union is discord, and their faith meer opinion. And I am fully persuaded that not five Divines in England will agree what points are necessary to make me a Member of the Church of England, as distinct from other Sects. This advocate of the English Reformation seems to require nothing but Faith in Christ, and sincere repen-

tance.

tance. For the gentleman tells his Lordship ,  
 ( pag. 38.) He ( Christ ) will judge the Gentiles by the  
 Law of Morality , which he has planted in their hearts ,  
 and we call natural Religion ; but from Christians , he re-  
 quires Faith in Christ joyn'd with sincere repentance . And  
 if this be all , why all those Satyrs against Roman  
 Catholicks ? do they not believe in Christ ? yes  
 more fully , I fear , than those of your Commu-  
 nion : and did you assist at their death , you wou'd  
 fin'd more pains taken to stir them up to a sin-  
 cere repentance , and more visible marks of an  
 unfeigned sorrow , than in expiring Protestants .  
 Pray what divisions have the twelve new pre-  
 tended Articles of Pius his Creed rais'd in the  
 Church ? Luther , Zwinglius , and Calvin had pass'd the  
 Rubicon against Rome , many years before that Creed  
 was thought of . Did not King Henry the VIII .  
 force his Parliament , by devesting the Pope of  
 all power in England , to annex it to the Crown ?  
 and was not this *deed of gift* sealed with the bloud  
 of a hundred Catholicks , who chose rather to dye  
 for their Religion , than live Schismaticks ? was Pius  
 his Creed ( not in being ) the cause of this cruelty  
 and division , or the King's lust , and the Parlia-  
 ment's cowardize ? the Disturbance came from  
 your ancestor's Rebellion against the old Creed ,  
 not from their protestation against the new one .  
 You had rais'd the Standard of Rebellion before  
 this was thought of , and your Leaders were so  
 busy in declaring what they wou'd not believe ,  
 that the Church thought necessary to publish a  
 summary of what they ought to believe . But tell

me, why had the Fathers of Nice authority to make a *Creed*, and those of Constantinople to explain it? and the Council of Trent no power to set out an abridgement of the Doctrine, the Church then believ'd, and receiv'd from the very Fathers of Nice and Constantinople? had not Arius denied Christ's Divinity, we never had had *Symbolum Nicenum*. And had not our later Pretenders to Reformation, opposed the Doctrine universally receiv'd in the Church, in the fifteenth age, we had never known the Creed of Trent. But neither Council made any pretension to new revelation. They only confirm'd and explained the doctrine deliver'd by Christ, preach'd by the Apostles, and handed down to posterity by full and Orthodox tradition. The Arians exclaim'd against *Homousios* as new, and not found in Scripture. And you as loud against *Transubstantiation*. But though the words are new, their sense is old. That took away all escape from the Arians, & this from all the Sectaries of our age. But though all Christians shoud agree in the Creed, is this Unity of belief sufficient to make one Church, if they dilbelieve other articles? Let us hear Saint Austin (*de Fide & Symbolo*) *We believe the holy Church, id est, the Catholick Church. For the Hereticks and Schismaticks call their congregations Churches. But Hereticks violate the Faith by their Errours touching the Divinity, and Schismaticks by their unjust dissentions violate brotherly Charity, altho' they believe the same things we do.* *Quapropter nec heretici pertinent ad Ecclesiam Catholicam, nec Schismatici.* And again (*de unit. Eccl. 3.*) *All those who believe of*

Jesus

Jesus Christ what faith teaches, but who differ about his body, the Church, so that their Communion is not with the body, but with some separate part; it is manifest they are not in the Catholick Church, id est, that they are out of the Church, notwithstanding their union in faith. In multis erant mecum. (in Plat: 54.) We have both Baptism: In that the Donatists and I are united. We have the same Gospel, and in this we are also united. They celebrate with us the feasts of Martyrs; and in this point also we agree &c. but they are not with us in all things. They are not with us by their Schism. They are not with us by their Heresie, and by reason of those few things in which they are not with us, many things in which they are with us serve for nothing. Sed in his paucis in quibus non mecum, non eis profunt multa in quibus mecum. So that the agreement in the summary of faith, will not do. This indeed is an union, but insufficient to gather all sects into one Church; if you communicate not with the whole Church, and if you disagree in any one point, you are no member of her, In his paucis in quibus non mecum, non profunt eis multa in quibus mecum. Now it's notorious your first Reformers did separate not only from the Roman, but from all the Churches in the world then in being (Luther and Calvin both confess it rather with glory than shame) And consequently from the Catholick Church: You have continued their Schism, and abett their heresies: & therefore according to St. Austin your agreement in some things with the Catholick Church, makes you no Member of it, nor places you in a state of salvation, Non profunt eis multa in quibus mecum. In fine this System of a Catholick Church composed

posed of diverse societies divided in Communion, and excommunicating one another was never heard of, until 1517, when *Luther* set up the Standard of Rebellion, and Protestants fram'd this Monster, to legitimate their own. *Chillingworth* lick'd it into form, and his companions gave it a kind reception, and the french Fanatick *Jurieu* transplanted it into *France*, where it has thrived to admiration.

To conclude, I will maintain that all Antiquity has as evidently condemned this monstrous scheme of the Catholick Church, as it has convey'd down to Mr. L-y the Canon of scripture. If this Tradition flash evidence, as he pretends, the condemnation of his systeme must also. Several books of Scripture have been questioned, different Canons have been publish'd, but not one man till the last two hundred years, ever took into the Catholick Church all sects; it was always confin'd to one Communion.

*Eran.* In what ancient Creed do you find *Transubstantiation*, or what article doth it explain?

-*Ortho.* It explains this article *Hoc est Corpus meum*. And now we are at *Question* and *Antwer*, in what Creed do you find *This is the figure of my body?* Or in what Chapter of the Scripture?

*Eran.* Sacraments are *The signs and seals of our faith, as Circumcision was called, but not the Faith it self, and therefore are not put in the summary of our Faith.*

*Ortho.* Not the Faith it self? In what University did your friend learn this rare piece of Divinity? did not Christ institute the Sacraments?

*Eran.*

Eran. Most certain.

Ortho. Why do you believe he instituted them ?  
Eran. He has reveal'd it in Scripture.

Ortho. And pray what is an article of Faith, but a truth reveal'd in Scripture? and what is act of Faith, but an assent to a truth because God has reveal'd it? Are not therefore Sacraments part of Christian Faith as well as of practice? Besides, you receive the *Constantinopolitan Creed*. Peruse that summary and you will find, *Confiteor unum Baptisma in remissionem peccatorum*. And I see no difference in the belief of God, and of Baptism, but that one is express'd by *Credo in Deum* and the other by *Confiteor unum Baptisma*, which is not material as to the present question; For both words *Credo* and *Confiteor* import I believe. Good *Eranistus*, turn your friend over to his Catechism for some Months. When he has rubbed through that, it will be time to turn over a Divine; For as yet his notions are shallow, and he is unfurnish'd of Materials for such an enterprise.

Eran. Well, for all this Center of unity placed in the Pope, upon experience we find it will not do: nay it's that pretence in the Church of Rome has been the cause of those divisions. (pag. 13.)

Ortho. That is to say, in spite of Christ's care to settle unity in his Church, men will Rebell against his commands, to gratify their passions, they will transgress his Laws: He has regulated our actions, by precepts of the most high perfection, he has put bounds to our pleasures, & limits to our very desires, yet we overlook our duty at the approach of interest, or ambition. Pray where

where lies the disorder? in the Law of Christ; or the insolence of men? The observance of them wou'd set a new face upon the world, it woud turn it to an earthly Paradise, whilst daily transgressions metamorphose it into a kind of Hell. For here are oaths and Blasphemies, weeping, & gnashing of Teeth, and all things but damnation and Eternity. The schisms and breaches in the Church spring not from the constitutions of it's Government. It's impossible to Frame one more regular, and more proper to conserve order, and unity. But men are subject to passion, and too proud for obedience; and methinks if subordination, rule and discipline cannot prevent the Breach of unity; it's ridiculous to expect order from Parity and independence. Turn over a leaf or two, you will find the gentleman in a better humour; there you will see an ingenious confession ( page. 26 ) *the shortest and surest way to end disputes with Hereticks had been appeals to Rome.* But it was in that place his interest to deny such appeals. Here the scene is chang'd, and consequently his Language. So that truth and falsehood vary as we please, & what ends disputes pag. 17. raises feuds. page 13.

But in reality did the Pope's pretence to Supremacy raise divisions in England? was it not rather the King's lust? had the Pope condescended to the Prince's passions, and committed a Sacrilege to flatter his lust, he had perhaps continu'd in the enjoyments of those privileges he had possest nine hundred years: And the King's Supremacy might have receiv'd just the same censure your friend

friend is pleas'd to pass upon the Pope's. But when the King saw *Rome* cou'd not be brib'd, threaten'd, nor caref'd into a condescendance, he began to hate the Pope in proportion to his love for *Bullen*. And *Cranmer*, a greater slave himself to love & ambition than to conscience, persuaded the King to transfer upon himself the power, God had only settled upon St. Peter and his Successors. This pretence has fill'd both the State and Church of *England* with *confusion* and *bloodshed*. The misery and disorder has lasted almost two hundred years. And as the cause remains, it's to be fear'd the dire effects will not end.

Was it this pretence set the foreigners upon Reformation and turn'd all *Europe* into a Chaos of disorder & confusion? No no: envy first rais'd disputes, Pride continued them; Libertinism and avarice sounded the Charge against all authority both human and Divine; the Church Lands drew in the poor german Princes; Wives the Clergy; and Liberty, the slavish Boors; Lent was abolish'd: Confession repealed; And all encouragement given to flesh & blood, not only by the doctrine, but by the practice of the first Reformers. Those were a pack of debauch'd Priests, or Religious, who scaled Monasteries to reform Nuns, and deserted the Church to commit Sacrilege and Incest with impunity, as well as without scruple; those were the true motives of the Reformation: Piety was only a pretence, a Stale to lure in the simple: whilst an uncontroll'd liberty was granted to transgres all God's commands without sin, and a *Mahometan*

Paradise promis'd on Earth, with Heaven in rever-  
sion: These hideous do&ctrines have drawn more  
Christian blood in one age, than the most barba-  
rous Emperours in three.

*Eran.* Willyou persuade me Dr. *Luther* and those  
worthy Fathers that forwarded the Reformation,  
preach'd up Libertinism, and practis'd it?

*Ortho.* It's hard to determine whether their lives  
were more Libertine, or their do&ctrine. The grea-  
test part deserv'd death by both *Canon*, and *Imperial*  
*Laws*, for forcing Monasteries, and debauching  
Virgins dedicated to God, under the shamefull  
pretence of Mariage. They taught the oblatvan-  
ce of God's commandments impossible; free will a  
meer phantom; that good works were superstitious;  
and only faith necessary to salvation. Thus ha-  
ving debauch'd the world in principles, what won-  
der they drew in *Proselytes*. When men persuade  
themselves they can find the way to Heaven by  
the plain and beaten road of flesh and blood, who  
will enter the streight and ungratefull path of con-  
straint & mortification.

*Eran.* The Greek Church is an elder Church than  
yours: so that you rather took off from her by  
setting up your universal Supremacy, which she  
never own'd: nay after the seat of the Empire was  
translated to *Constantinople*, the Patriarchs contended  
with *Rome* for Supremacy.

*Ortho.* Here are assertions without proof or even  
a pretence to any. This is the way to rid much  
ground in a short time, and to crowd a *Folio* of  
controversy in a small *Oktavo*. But men that love  
truth

truth will not take a proofless proposition for Content. First I have already prov'd the Greek Church did acknowledge the Pope's Supremacy, together with all the Churches of *Asia* and *Africa*. But because your friend touches the same string so often, with an air so Magisterial, so confident, as if he intended to bear down all before him with the dint of demonstration, I will fling in here a word upon this subject. When the two Churches were at open War about the Title of *Universal Bishop*, and the pretensions of *Constantinople* at the highest, St. *Gregory* who was most concern'd & the deepest ingaged in the quarrel, assures us the Patriarch never pretended to an equality. (lib. 7. ind. 2. Ep. 63 lib. 11. ind. 6. Ep. 54. lib. 5. ind. 14. Ep. 15.) Who question's but the Church of Constantinople is subject to the Apostolical See. The Emperour and the Patriarch of that City, confess it daily. He reverses the sentence of *John Bishop of Constantinople* pronounced against a Priest of *Chalcedon*.

Revoking the sentence of the foresaid Judges, We declare, says he, by our sentence, that he is Catholick, & innocent of the crime of Heresie. Know you not that John the Priest has appeal'd from his Bishop to the Apostolical See according to the Canons, and that we have pronounced sentence: and in his letter to *Athanasius* a Monk, he annuls the Patriarch *John's* sentence and restores him to his former station (Ep. 64.) We declare thee exempt from all suspicion of Heresie, and give thee leave to return to thy Monastery: and there to keep the same place and rank thou hadst before.

He Annuls the sentence of the Arch-Bishop

of Larissa against Adrian of Thebes, and exempts the Diocese of this, from the Jurisdiction of that. Is not this a demonstration that, thô S. Gregory refused the Title of Universal Bishop, he exercised the power of chief of the Church, and that the Patriarch of Constantinople it self acknowledg'd his Jurisdiction.

Secondly, it's false the Patriarchs of Constantinople did ever contend for the Supremacy, after the translation of the Empire. And I Defie you to shew in all the records of Antiquity, that they assumed the Title of Head of all the Churches. The ancient Historians do own they affected onely the second place, and stoop'd to that of Rome. For in the Council of Constantinople which gave the first rise to her towering pretensions, if we believe Socrates, (lib. 5. cap. 8.) in favour of the Imperial city it was decreed, *The Bishop of Constantinople should enjoy the Prerogatives of honour after the Bishop of Rome*. And Evagrius (lib. 2. cap. 4.) speaking of the Council of Chalcedon, says it was thought convenient that the See of New Rome, because it was the second in Dignity after old Rome, should take place of others. Is this Contending for Supremacy after the translation of the Empire? Are these demonstrations Constantinople never bowed to Rome? Had Mr. L-y look'd into the Records of past ages, he had observed more reserve in his assertions, & not charged through thick and thin the Pope's Supremacy over the Patriarch of Constantinople, in spite of the greatest evidence past Facts are capable of. In a word they did exercise their sovereign

power

power over the Patriarchs of Constantinople after the translation of the Empire. Witness *Anatolius*, *Acacius*, *Euphemius*, *John*, *Epiphanius*, *Mennas*, *Eutychius*, *Cyriacus*, *Sergius*, *Pyrhus*, who were Judged and treated as interiours by *Lee*, *Simplicius*, *Felix*, *Gelasius*, *Hormisdas*, *Agapetus*, *Vigilius*, *Gregory*.

*Eran.* Not so fast: did you not defie me to produce one proof that they assumed *The Title of head all the Churches?* Are not these the words of *Justinian*; *The Church of Constantinople is the head of all the other Churches?* This comes up pretty close to the point.

*Ortho.* Those are his words, I confess. And yet I deny they clash with mine. He onely means that the Cathedral Church of St. Sophia was the chief of that City, and the Patriarchal, not of the world; and I prove it by *Justinian* himself. The Pope, says he, (Cod. l. 2. tit. i. l. 7. Num. 132.) *is the chief of all of the holyprelates.* And again, *we ordain according to the definitions of Councils, that the holy Pope of old Rome be the first of all Prelates; and that the Arch-Bishop of new Rome hold the second place after the Apostolick See of old Rome.* And if you please to turn to the place, you will find by the discourse, the Emperour nere intended to put the Church of Constantinople upon the Level with that of Rome, much less to give it the Superintendency over all. But you say, *Rome* rather broke from the Greek Church by setting up the Universal Supremacy. Just as she broke from you: or as King *Charles the I.* broke from the Parliament. The Schism of the Greeks under *Michael the Emperour*, sprang from the same source

source, as that of *England* under *Henry the VIII.* the Lubricity of a Prince, and the ambition of a Courtier. *Bardas* Repudiated his wife, and took his daughter in law to his bed: and because *St. Ignatius* would not let pass an Incest so scandalous, without a publick punishment, the furious Prince procured the Patriarch's deposition, and installed by a sacrilegious Cabal, *Photius* in his place; in whom nothing was ordinary. He was a prodigy for his natural vertues, and a Monster for his vices; a great Statesman, Soldier, and Schollar, on one side: vicious beyond measure, ambitious above imagination, on the other: yet this very man has left the most plain confutation of *L-y's* Tenet, that the *Greek Church* never acknowledged the Supremacy of the Pope. For, to secure his Dignity purchased by a hundred crimes, he sends an Embassly to Pope *Nicolas*, to desire him to confirm his Election, because he could not possess the Dignity lawfully, unless the Bishop of *Rome* pronounced in his favour; and when his Rival was cited to appear before a corrupt Council, he appeal'd to the Pope's Tribunal, as to his only Lawfull Judge. Which makes it clear beyond dispute, that *Constantinople* own'd subjection to *Rome*.

But when this *Cranmer* of the ninth Age saw he cou'd neither bend the Pope's integrity by bribes or flattery, nor over-reach his Vigilancy by intrigues, he assembled a pack of Bishops of his own complexion, and most impudently not only deny'd that power he had appealed to, but depos'd and excommunicated the Pope. Which attempt stuck all

all Orthodox Bishops with indignation & horrour. And to remove all hopes of accommodation, he not onely accuses the Pope in a Conventicle, but all the Latins, and particularly that they believe *The holy Ghost proceeds from the Father and the Son*, and then pronounces *Anathema* against him, and those who acknowledged his Supremacy. Thus he pretended to separate all the *East* from the *West*: but the Death of *Michael*, who lived a *Nero*, and almost dyed one, put a stop to *Photius's* good fortune, and tumbled him from the top of favour, into the depth of misery. He was forc'd to surrender the Patriarchal throne to his Rival, and in Banishment to groan under the same hard usage, his Predecessor suffered by his command.

But by a strange turn of fortune, he mounted the stage once more, and what is yet more stupendious, sent his confidant *Theodore Santabarenus* to *Rome* to ask the Pope's Communion, and confirmation of his Election. Which seems a demonstration he acknowledged the Pope's Supremacy he had denied, and that he was ready to pay him due obedience, provided the Pope would favour his unjust pretensions, by confirming his Election, & receiving him for Patriarch. And hence it follows that the procession of the holy Ghost, and other pretended abuses, were only a pretext, not at all the cause of the schism, that unhappily began and was afterwards more unhappily carried on, when he saw himself Solemnly condemned by the See Apostolick, and that there remain'd neither hope of Pardon, nor of a confirmation

in the dignity he had purchased by a hundred violences, and maintain'd by barbarities, not only unworthy of a Bishop, but even monstrous in a Tyrant.

Here is the fact. And now let the world Judge on which side the rupture lies. An ill man supported by a worse Prince, invades the Patriarchat by the violent deposition of another, guilty of no vice, but for daring to punish it, in an Incestuous *Cæsar*. He conjures the Pope to approve the intrusion, he acknowledges his superiority, submits to his Sentences. But when he finds his Judge's virtue proof to flattery and menace, he disclaims his authority, withdraws from his Communion, & to the pretended affront draws after him all the *East* into Rebellion. If this be not Schism, pray give me it's definition, and if *Photius* be not guilty, actual murders may be pronounced innocent. Here were no new *Creeds* offer'd by the Pope, as conditions of Communion, no clipping of privileges, no pretence of incroachment. It's therefore false that *Rome* rather broke off from the *Greek Church*, by setting up an universal Supremacy. It's false she never own'd it, nor the many other numerous Churches in Asia, nor the great and once famous Churches in Africa. The Gentleman contents himself with the pleasure of affirming, and leaves me the drudgery, of proving.

*Eran.* Pray do my friend Justice. You overlook a little clause in a corner, that explains his mind. He does not absolutely deny those Churches acknowledged *Rome's* Supremacy, or that they were of her

Communi-

Communion but with a restriction; as such: or were of her Communion as such.

*Ortho.* Indeed this is a little reserve, but to no purpose. For what Catholick communicates with Rome precisely because it's Rome: but because the Pope is Saint Peter's Successor whom Christ constituted head of the Church & supremam Pastor on earth.

*Eran.* Well it's a sad thing the Church shoud be divided about those matters. (pag. 18.)

*Ortho.* And England is a sad instance, where you will scarce meet with five in a hundred of the same mind. But you may thank your selves.

*Eran.* If a Church is answerable for all that break off from her, then you have all the sects to reckon for, and us too, which is one more. (pag. 19.)

*Ortho.* This is an Argument of a strange nature, and seems to pronounce as guilty those, who punish murder as those who command it by practice and principle. We preach obedience to Pastors, and deference to all the decisions of the Church; we teach it's Heresie to oppose with obstinacy any Article of Faith she propotes; and a sin even to doubt of it; that we must submit our private Judgement to hers; and not break off Communion under pain of damnation. Did all men stand close to this Doctrine deliver'd by Christ, receiv'd by antiquity, & handed down to this present age by a never interrupted tradition, there wou'd be in the Christian world but one flock and one Pastor.

But the pretended Reformation began by the overthrow of all principles of obedience and submission: it suppos'd the whole Church had err'd,

that it's definitions were liable to be examin'd by Scripture alone , and that every private man of a sound Judgement was a competent Judge, whether they squar'd with that rule, or receded from it; that their reason was the highest Tribunal, from which there was no appeal. Upon those principles you separated from us , and upon the same the *Presbyterians*, *Puritans*, *Anabaptists*, separated from you. They had your example for warrant , and your own maxims for a proof it was necessary. You cou'd no longer stay in the Communion of *Rome*, because the conditions were ( say'd you) sinfull, nor they in yours, for the same reason: your Hierarchy ( say'd they) is Antichristian, the cross in Baptism, the bowing at the name of *Iesus*, superstition and Idolatry ; Baptism of Infants, against Christ's institution. Against us you appeal'd to Scripture alone : they us'd the same weapon against you. If therefore all other Sects divide from you, for the same reasons and upon the same grounds you broke off from us , why are you not answerable for all those swarms of Sectaries that infest the nation, and now rent the State in *Whigs* and *Tories*, and the Church into *High* , and *Low* , that once overturn'd both, and may again play over the same game, unless prevented by the care and wisdom of those, who sit at the helm ?

*Eran.* It's observable that no Nation that broke off from *Rome* did ever return to her again , it is a hard matter for one, that has escap'd out of a snare to be inveigled thither again. So that, it's very visible *Rome* has been upon the loosing hand

these

these two hundred years past.

*Ortho.* And it's observable Rebels against the State as seldom return to their obedience, unless by force, as those against the Church. But what wou'd he infer? The natural consequence seems only this, that man is obstinate as well as frail, and that a premeditated rebellion, like witchcraft, is often follow'd by irrepentance. But the observer has made false remarks, for after King Henry's schism and *Edward's* Heresie, did not *England* return to *Rome* with as great solemnity as it left it? did not the Parliament ask, and the Legate give a general absolution? what wonder your friend shou'd be unacquainted with foreign transactions, who is so little inform'd of domestick. Did not the Greek Church return ten times at least, & in the Council of *Florence* after the most authentick manner imaginable? I grant they relaps'd: but this only shews the inconstancy of men, who repent one moment of their crimes, and the next of their repentance. But still it's falle that no nation that had broke off, did ever return.

If *Rome* has been upon the *loosing hand* about two hundred years, it has been upon the *gaining hand* above two hundred; & what it has lost on this side of the *Aequator*, it has gain'd on the other, like the Sea when it retires in one place, it overflows in another. It's progress throughout the Spanish & Portuguese *America's* equal's it's loss in *Europe*; & I believe surpasses it: for it is spread over two large Empires, that of *Peru* & *Mexico* of a wider extent than your great *Church of Russia*: & this suffices to confute your

friend's bold assertion: *she has no national Church in her communion else where* ( id est ) *out of Europe*; for this is the only publick Religion permitted in those parts of the world under two Catholick Kings jurisdiction. There are Archbishops, Deans, Curats, & in fine a visible Church compos'd of laity, and Clergy subject to *Rome*. Besides the whole nation of the *Maronites* with their Patriarch and Bishops who in spight of all the turns in state, and Revolutions in the Church, have adhered to *Rome*. And in most of the *Greek* and *Asiatick Islands*, *Cyprus*, *Candia*, *Zante*, the Roman Communion is almost as numerous as the *Greek*. To say nothing of the *Azores*, *Canaries*, *Philippine Islands* wholly Catholick, besides all the baptiz'd Infants under the years of discretion in what sect soever, are members of our Church, till by choice they break communion, and those amount to some millions. So that all rightly computed we shall find our Church more extended, and perchance as numerous as ever. For you must not fancy all those famous and great Churches of *Asia* and *Africa* were wholly Catholick under *Julian*, *Constantius*, *Zeno*, and *Anastasius*. *Arianism*, *Nestorianism*, the heresies of *Eutyches* and the *Monothelites*, and twenty other sects bore all before them in the East (*Soc. lib. 2. c. 22. l. 23. cap. 13.*) So that both *Socrates* and *Sosomenus* remark that the Catholick Religion was almost confin'd to the *Patriarchat* of the West, and to a Country between *Thrace* and *Illyrium*. And this is so true that the *Donatists* ask'd St. *Austin* (*contra Crescon. l. 3. cap. 66.*) *how dare you say the universe is full of*

your

your Religion in which there are so many Hereticks that communicate not with you. And (cont. Simp.) Pacianus complains that entring in to a populous City where he found *Marcionites & Valentinians*, he cou'd not find the Society of his People , but by the name *Catholick*. Let this suffice to shew your friend is mistaken in his Poll, and that our Communion is far more extended than his, unless he takes in his *Mahometan Church*.

*Eran.* Under favour , I believe you are now overseen in your poll; for he declares the whole complex of all Christian Churches to make up one Church of Christ. Now I suppose he may lawfully communicate with any Church of Christ , and consequently he communicates with you. For certainly you believe in Christ & receive ( pag. 17.) the *Summary of our Faith called the Apostle's Creed*, and the church of Rome her self must think this sufficient for salvation. So that he has reason to conclude that our Communion ( pag. 21. ) is much more extended or extendible than that of Rome.

*Ortho.* *Eranistus*, I own your friend raises at the same time indignation and pity. Who can read those principles without resentment ? or reflect on his blindness in a matter of such importance, without compassion ? he talks of Religion as a blind man wou'd do of colours, he seems to have lost the very Idea, and by his discourse one wou'd swear he received all Religions or none.

In the first place I understand not very well what he means by the words, and I fancy he will be at a plunge to explain them. *Our Communion is*

*much*

much more extended or extendible than that of Rome. If he means he may communicate with all the heresies that Hell can suggest, or the wit of man invent, provided they believe in Christ, I own his Communion is extendible to a very large compass. For at this rate he might have joyn'd with all the Hereticks that ever have been, or can be. For according to his plan, they were parts of the Christian Catholick Church, and all together made one, as *Persians*, *Turcks*, *Africans of Fes* and *Maroco* make one Mahometan Church. If therefore one member may communicate with another, why may he not Communicate with all? but then he must advance a step farther and affirm there neither was, nor can be a Heretick, provided he believes in Christ: for if Separatists are Schismaticks or Hereticks, he commits a sin in the very act of Communion, by approving their doctrine. But then again why did not the first Reformers stay in some Christian Church? why did they divide from the *Roman*, *Greek*, and all the visible Churches in the world? the fact is clear beyond dispute, & avowed by *Luther* and *Calvin*. Was there no Christian Church that believ'd the Apostles Creed sufficient (as he says) for Salvation. Yes certainly there was. And if there was a Christian Catholick Church, it had all the Essentials of a Church, and consequently taught nothing absolutely destructive of Salvation, and therefore cou'd not require any thing damnable as a condition of communion. Why then did not the first Reformers communicate with that Church? if that of the

fifteenth age requir'd nothing damnable as a condition of Communion , this of the seventeenth does not. Mr. L-y must therefore come over to us , or some Ancient Church at least , unless he has a mind to live in revolt , and die a Schismatick.

Secondly your Communion you say *is more extended than that of Rome*. With whom can the Church of *England* communicate? with *Anabaptists*? & do they require *nothing sinfull as a condition of communion?* is it not sinfull even in Protestant divinity to deny the validity of Infant Baptism ? if not, your Church sins in teaching it is : and whilst you thus clash one with another in Sacraments, there can be no mutual Communion. For as schism is a voluntary division in Communion, in Sacraments, and lawfull ministry, so communion is joyning in those very points. How then can a Church of *England* Member joyn Communion with any other Protestant Church , *French*, *Swisse* or *German*, who laugh at the *English Ministry* as *Illegal*, and *Antichristian*, founded on *State*, and not on the *Gospel*? can they communicate in Sacraments with *Lutherans* who hold the real presence? with *Huguenots*, *Presbyterians*, who having no Priests, by your own principles, can have no Consecration, and consequently no *Eucharist* , unlets you extend (with *a non obstante* Christ's institution) priesthood to both sexes, nay to all Christians? So that the Church of *England* must stand by her self, as well as that of *Rome* , or else make a new Creed to enlarge her Communion. But your friend is a man of a large Soul , of comprehensive Principles, & upon

an exigency can stretch a point to extend his Communion to any Church but the *Roman*. The Pope's Supremacy hangs cruelly in his head.

*Eran.* Mr. L-y says nothing shou'd hinder him from communicating with the *Greek* Church, if he were there, while nothing sinfull were requir'd of him, as a condition of Communion, nor new Creeds impos'd on him; and so of the Churches of *Thomas*, the *Jacobites*, and others in the East of *Asia*.

*Ortho.* And so he might with the *Mahometian* Churches, as he is pleas'd to call them, if nothing sinfull were requir'd of him, as a condition of Communion. For the *Greek* Church, it will impose no new Creeds, nor new Articles of Faith, onely two negatives: *The Pope is not supream head of the Church*. *The H. Ghost does not proceed from the Father, and the Son*. And probably his good nature may dash out of his Creed, *Qui à Patre Filioque procedit*, in acknowledgement for the favour of the former: but then she will require as conditions: *the belief of the real presence, of Transubstantiation, of praying to Saints*; which frightened the first Reformers from her Communion, as well as from that of *Rome*; and so separated from all the world they rais'd a new Church upon Schism and Heresie. After all Mr. L-y must stand by himself; for if those conditons of Communion are sinfull in the *Roman* Church, they are also in the *Greek*: and if they are not in this, it's hard to prove them criminal in the other. And then if they are damnable, there was no saving Church in the World; for the Eastern & Western Churches agreed in these very points,

and

and consequently pronounce Christ an Impostor, who promis'd the gates of Hell shou'd not prevail against his Church. In a word Mr. L-y has declared war against the Pope, & one thing only can strike up a peace.

*Eran.* What's that?

*Ortho.* Make him Pope, & I'll venture a wager that Pope L-y shall stand as much for the Papal prerogative, as Parson L-y now opposes it.

*Eran.* Wou'd this project cool his Temper, and bring him over to *Rome*?

*Ortho.* As sure as the demolition of Dunkirk made the peace of Utrecht: Nay a Cardinal's cap might prove a convenient motive of credibility: for right and wrong, truth and falsehood vary upon the prospect of interest. And I have known some mighty sticklers for Liberty and Property run into as great heats for the Prerogative upon a pre-ferment. Cou'd he and I meet by deputy, or in person, we might come to some terms of accommoda-tion; for (says he pag. 82.) the precedence of Bishops is not a matter of *that consequence, as to break the peace of the Church for it, or which of them shou'd be President in a Council.* If that were all the difference, the Bishop of Rome shou'd have it with all my heart, or any other Bishop they shou'd agree upon. And if this were all that it meant by the Supremacy of the Pope; we shou'd not trouble the world about it. But he will not be content with any such thing; The supremacy he claim's is an absolute sovereignty over all the Churches, and Kingdoms of the Earth, their Bishops, and their Kings. In the first part he comes up near, and has made above half the way to an accommo-

dation: and let him but add, I believe that the Pope is successor of St. Peter and Vicar of Jesus Christ on Earth, and I assure him the Pope himself will require no other condition of Communion, as to this point.

But your Gentleman draws a scheme of Supremacy that never enter'd into the Imagination even of any Pope, nor of any Catholick, meerly (I suppose) to shew first his talent of Invention, and secondly the impetuous Torrent of his Rhetorick. But what Pope ever claim'd this absolute Sovereignty over Kings and Kingdoms? I have never met yet with any such pretensions in history, and I am sure the Council of Florence, which is the Standard of Catholick belief, gives more streight bounds to his power. *We do define &c. that in the person of St. Peter he has receiv'd from our Lord Jesus Christ full power to feed, rule and govern the whole Church in such manner as is exprest in the Acts of general Councils, and the Canons.* He has, you see authority to feed Christ's flock, but not to worry it: and even this within the limits of the Canons of general Councils. Thus far all Catholicks are concern'd, but they have no interest in the claim's of particular Popes, in the disputes of Canonists or Divines; Nay so far are Catholicks from acknowledging such an absolute Sovereignty, that Bellarmin (whom you are pleas'd to term the Pope's Champion) tells us (lib. 2. de Pont cap. 29.) that as it's Lawfull to resist the Pope, if he attempts upon our Lives, so it is also, if he invades our souls, or raises sedition in the common wealth & much more if he endeavours to destroy the Church.

*Eran.* A Supremacy limited, under favour, is what we call in our Language a *Bull*; or near a kin: For it supposes a supream over the supream. No supremacy properly so call'd can be limited.

*Ortho.* if it be, it's of the same race with that of the Oath of Supremacy, as it stands in King James's apologie. I. N.N. Do utterly testifie that the King's highness is the supream Governour of the Realm, & all other his highness's Dominions & Countries, as well in all spiritual or Ecclesiastical things or causes, as temporal. Here the head of your Church confutes your Notion of Supremacy with an Oath, & command's you to commit a plain perjury, if Supremacy properly so call'd implies illimitation. For I suppose on the one side, words in an Oath are understood in their proper & natural signification; and on the other that our Kings wings are clipp'd so short that their power cannot fly so high as their will, and pleasure. I wou'd desire Mr. L-y to preach her Majesty is not supream in spiritual or Ecclesiastical causes, & try whither his Properly will clear him of a *Præmunire* before the Judges in *Westminster hall*, or old *Baily*.

But seeing we are fallen upon this subject give me leave to turn to page 83. where his Lordship once spoke a wise thing; but his wit soon Jaded like a tired Tit, & set him & his argumēt in a puddle. *Lord.* What ever he means by his Supremacy, we mean no such thing, or other than that he is the first or chief of the Bishops, & as such think ourselves oblig'd to keep communion with him. Does this modest answer satisfy the Gentleman? Quite contrary. It put's him in a

ferment. He not only throw's away all moderation, but even breeding, & treat's a Peer like a lackey. Gentleman. But when he means one thing by Supremacy, & you mean another ; & he has sufficiently declar'd what he means by it, & requires your owning it and swearing to it for his security ; who deals most sincerely with him, we who not believing any such Supremacy in him, will neither own it, nor swear to it : or you who not believing it, no more than we , in the sense you know he means it, & trust's to as his security ? We disown it and fight against it , you fight against it as much as we , yet seem to own it. One wou'd have thought this tally of Passion, this accusation of perjury deserv'd an answer, & that the fact was not made too plain to receive one ; however his good natured Lordship let's the accusation fall, and rather seems willing to acknowledge the crime , than to take upon him the trouble of confuting it. I will consider the whole passage. And first it is most true you Disown it , and no less true that you fight against it , and even against those who admit it , altho' your Superiors. And upon this very account you change the line of succession , & measure right by Religion not by Blood. Had your friēd called me to Counsel I shou'd have diswaded him from giving air to those lines, or from taking Sanctuary in L-n ; and I must own that either his confidence is superlative , or the Gentleman's goodness where he is : for without the first he cou'd not appear in his presence, and without the second he wou'd not suffer him to remain there.

Secondly. Oaths are not always to be taken according

cording to the meaning of the Legislator, but the obvious & natural sense of the words. If an *Arian* Prince who believes Christ is not the true Son of God by Nature, but only by adoption, shou'd oblige me to subscribe to this proposition. I believe Jesus Christ to be the true Son of God. I may do it with a safe conscience, for tho' his meaning be heretical, the proposition in it's natural signification is Orthodox.

Let therefore Pope's meaning be erroneous; If the words of the Oath in their plain & obvious sense are true, I may safely take it: & on the contrary; let the Prince's meaning be never so orthodox, if he forces me to take an Oath impious in the natural sense of the words, I am rather oblig'd to stand the Butt of his cruelty, than to gain his favour by obedience.

Thirdly. The Councils of *Florence* & *Trent* made Oaths concerning the Supremacy, not for the Pope's security, but for the purity of Religion: & I believe their meaning was not to present his Holyness, with an *Unlimited, and absolute power over all the Churches, & Kingdoms of the Earth, their Bishops, & their Kings*. So that we deal very sincerely with his Holyness, & I believe his Supremacy contain'd in the Oath mean's no more than what the Councils of *Trent* & *Florence* have defin'd. For the Bishop of Meaux in his *Exposition de la Foy*, gives him no more; & yet this Book has been translated almost into all languages, nay printed at *Rome* by authority; and Innocent XI. was so far from censuring it as encroaching upon his Prerogative, that he appre-

approv'd it in a special Brief writ to the Bishops. (Jan. 4. 1679.)

Fourthly. But those who take the Oath of Supremacy will be at a pinch to clear themselves of perjury. I dare stand to it Mr. L-y will not be able, if he owns his principles; for Supremacy implies an *Unlimited and absolute power* in the nation, & there can be no superior to a *Supream*. Now if Mr. L-y takes that Oath, he declares in conscience, that the King is supream Governour of the Realm, in all causes spiritual or Ecclesiastical, & temporal; & at the same time he knows in conscience, his Supremacy, as to both causes, is restrain'd by Laws, with which the King cannot even dispense: and by a Legal consequence, knows one thing and swears another; which according to my Scheme is down right perjury.

*Eran.* But he knows the King & Parliament mean not an unlimited Supremacy.

*Ortho.* But on the other side he knows Supremacy Properly so call'd (id est, what the word naturally imports) implies an Unlimited Sovereignty (he expressly says so) & he takes the Oath in the natural sense. So that neither the meaning of the King or Parliament can bring him off, unless by a publick *Notum sit omnibus & Universis*, be it enacted that *Supremacy* shall change it's signification.

Fifthly. You must be sure the thing you swear is absolutely true. Are you sure the King is the only supream Governour in all causes spiritual & Ecclesiastical? All Catholicks look upon it as a down right usurpation, as a pretension without Precedent. The for-

foreign Protestants in the very beginning disallowed of it, & gaz'd at the condescendency of the Parliament, that gave the Title, & at King Henry's boldness, who accepted it.

Ancient Christian Princes, heads of the civil power, never durst press into the Sanctuary. Constantine profess'd he had No authority to Judge Bishops. (a) Valentinian disowns the power. All Antiquity has given the principality of Priesthood over all, to the Bishops of the City of Rome. Theodosius. It is not Lawfull for him that is not a Bishop to meddle with Ecclesiastical matters. Withred King of Kent in Spelman: It belongs to the King to appoint Princes, Dukes; but to the Metropolitan to direct & govern the Churches of God, to chuse, appoint, & sanctify Abbots & Abbesses. And Edward the III. in Walshingham sayes it's Heresie to deny that the Pope *Præsidet omni creature*. Now if a thing appear's evident to Mr. L-y, that has been deny'd by all the world according to Protestants, since Boniface the III. If it's certain a prerogative be inherent in the Crown, that no Christian Prince even the most ambitious, & most irreligious ever claim'd, what can be doubtfull at least, if this be not; & if so, with what conscience can any man swear the King is the Supreme, and in all Ecclesiastical causes? If he remains convinc'd in spight of those arguments, his understanding was cast in another mould than mine; & thô he trust's to his private reason in the belief of a God, I woud

(a) Ruff. lib. 1. cap. 2. ad Theodor. Ep. ad synod. Ephesin. Aug. pag. 192. Wals. ad ann. 1356.

persuade him to suspect it in most other points of Religion.

*Eran.* But you give his Holyness too much, and I can tell you, he will take all any body will give. pag. 86. He accepted this from Bellarmin, that if the Pope shou'd command the practice of vice, & forbid virtue, the Church was bound to believe vice to be good, and virtue to be wicked. And my friend is exact in citing the very Book and Chapter; (de Röm. Pon. C 4.c.5.) so you may be sure he plays above board, and scorns your little tricks of Legerdemain.

*Ortho.* I never knew any one unwilling to receive a favour: so that as to this point his Holyness stands not alone, and our Author for a thousand pounds wou'd practise the Papal vice of taking; but Sir, if God shou'd command the practice of Vice & forbid virtue, what wou'd you be bound to believe?

*Eran.* He can't; the proposition is evidently Chimerical, for on the one side, it's impossible to sin by complying with God's commands; (sin being an act against his command) on the other, you suppose he commands a sin: So that the conclusion will be; if God commands the practice of vice I am bound to believe vice good, because God commands the practice: and I am at the same time bound to believe it bad, and a sin, because we suppose he commands vice.

*Ortho.* this is just Bellarmin's case, which your good friend thought unfit to place in a true light: so that he has here *stated the case* between the Pope and Bellarmin with the same infidelity, he has *stated it* between the Church of Rome & of England.

for Bellarmin maintains the promise of Infallibility made to St. Peter, and the Church, belongs immediately to the Pope; and that he cannot err in defining either doctrine in Faith, or manners, which he imposes on the whole Church *qua toti Ecclesiae prescribuntur*. If therefore in *suppositione impossibili* by an impossible supposition, he shou'd teach vice is virtue, and virtue vice, we shou'd be bound to believe it is so, because he is suppos'd by the promise of Christ, and assistance of the Holy Ghost, to be exempt from error. But then we shou'd be oblig'd not to believe it, because it's an error. So that impossibilities have two handles, and you may take them by either: they are a compound of positive and negative, and the one always confutes the Argument you draw from the other. But to clear this point, Bellarmin in the place cited is the best witness.

The third proposition, say's he, is the Pope cannot err in Decrees of Faith, nor in precepts relating to manners, *qua toti Ecclesiae prescribuntur*; *ibidem*. I will explain this by examples. It's impossible for the Pope to err by commanding the practice of some vice (usury for Example) or by prohibiting a virtue (viz. Restitution.) How does he prove this? because if this cou'd happen the whole Church wou'd err in points necessary to salvation; which is contrary to Christ's promise *cum venerit ille Spiritus veritatis, docebit vos omnem veritatem*.

Again. If the Pope can err in the above mention'd matters, God has been Wanting to his Church in necessaries, because on the one side,

he commands her to obey the Pope, and on the other, suffers him to err in things necessary to salvation; and then he infers as the last of absurdities, the present our Author says he made the Pope, and his Holyness very graciously receiv'd.

If the Pope can err in prescribing principles of manners, he will err also in Faith: for the Church teaches that all vertue is good, and all vice evil. Now if it were possible for the Pope to err in prescribing rules of manners, the Church wou'd be oblig'd to believe vertue evil, and vice good; unless one wou'd Act against his conscience. For the Church is commanded to stand, for doctrine, to the determination of the Pope, and consequently whosoever thinks himself oblig'd to obey the Pope, if he for example allows of Usury, or forbids Restitution, must either act against his conscience, or perswade himself Usury is a vertue and Restitution a vice; which is absurd, for *Bellarmin* advances this doctrine as an absurdity, and gives the Pope Infallibility, to avoid it.

And now has not your friend travestied *Bellarmin*; and like *Nero* cloathed the Catholicks and Popes with bear's skins to halloo in the whole Kennel of the Rable upon them? and what can he intend but to dress them like *Scaramooches* to make sport for some, and raise indignation in others? to persuade the World we swear blind obedience to the Pope, and play the Assassins at his pleasure, with consecrated Knives and Dagers? this is so unchristian a glance, and so impudent, that I can scarce believe L-y Author of the

Book,

Book, or must conclude he laid down all moderation, common breeding, and even Prudence, when he took up the office of a Controvertist.

Eran. Nay the Pope's own Canon-Law says, if the Pope were so wicked as to carry with him innumerable People by Troops, as slaves to Hell, to be with himself for ever tormented, yet no mortal man whatever must presume here to reprove his faults, because he is Judge of all, and himself to be Judg'd by none.

Ortho. 10. Your friend has clipp'd and modell'd the text, and expos'd it in a false light, to represent Catholicks as fools, and Popes as monsters: but if we give the Canon it's true & genuine sente, he will find nothing worthy of censure, but his own misrepresentation. This was the case. *Bonifacius Martyr consultus fuit an Papa possit ab aliquo judicari, si inveniatur negligens, id est, whether the Pope can be call'd to Judgement, arraign'd and depos'd, if he be negligent in his Pastoral Office.* And the *Glossa* says: altho' he be unprofitable and remiss in his duty, and by this carelessness, is the cause of the damnation of many and of himself also. Notwithstanding, *culpas istic redarguere præsumit Mortalium nullus; quia cunctos ipse judicaturus, a nemine est judicandus, nisi apprehendatur à fide devius.* He cannot be judg'd, or depos'd only for heresie, because the suprem judge has no superior. This is the true sense, & answer's the question propos'd to Saint Boniface. No wickednes is mention'd but a carelessness in the government of his flock: no charitable reproof forbid. For *redarguere* signifies a judicial proceeding, and the last words declare it, *a nemine est*

*judicandus.* Pray Sir, let me put another case. If a King of England *sue salutis negligens deprehendatur, inutilis, and remissus in suis operibus, & insuper taciturnus.* And by this negligence shou'd damn himself, and others, woud it be lawfull for his subjects, to call him to account in Westminster Hall? to reprove and condemn him at the Bar? and to execute the sentence at his palace gate? I own I am of opinion subjects must keep their judicial reproofs, and not endeavour to stop the carrier by a greater crime. Every particular must look to himself: the non-complianc[e] of a superiour with his duty, is no warrant for the transgression of ours. We must pray for him, and as prudence shall suggest, admonish him with charity and respect: but to avoid damnation by treason, is to damn our selves in good earnest. And now what means this tragical exclamation, *behold the machine of human invention, which God never thought of, nor ever once mention'd, of climbing to Heaven by a sort of Mechanism upon a Ladder of Popes, Cardinals, Councils; and hō we see them leading us by troops to hell, we must give no obstruction because it wou'd break the machine of our infallible guides to Heaven!*

Indeed this ladder is of human invention, and the honour of the machine is due alone to the inventive Genius of Mr. L-y. However I wou'd rather venture to climb to Heaven upon a Ladder of Popes, Cardinals, and Councils, than upon one of Apostle Friars, Priests, & Bishops. But if I saw they took the way to Hell, I shou'd desire them to excuse me from following them.

THE

THE FIFTH  
DIALOGUE.

*VVhether the Church be infallible, or cannot err in points of Faith.*

**E** Ran. What do you mean by Infallibility? Our Divines declaim against it with all their might; and the *stater of the case* will give it no quarter. *She may as well (says he) maintain her Impeccability as her Infallibility, for sin is the greatest errore, and therefore I think nothing can be infallible, but what is likewise impeccable.*

**Oriho.** You must not wonder at your Divine's declamations against infallibility. This stood in their way, and therefore was to be remov'd, before they cou'd fall to the work of Reformation: for their pretensions went not so farr as to build a new Church, but only to repair the old fallen into decay by errores and innovations. A Church they knew garded by Infallibility was sufficiently fenced against innovation in Faith, and inaccessible to errore; so that they blew up this outwork, and expos'd her to the insult of a thousand absurdities; then they began to repair her Breaches, and what is strange, by pulling all down. For what is the Reformation, but a negative abolition of several points of the Ancient Religion,

Religion, without any positive institution? Which is as odd a method of reparation, as if one wou'd pretend to trim a garden by grubbing up trees, and never planting any in their places, or to beautify a decayed Edifice by removing Beams & walls, without replacing, or raising others in their room. However, they were forc'd to grant her Infallibility in fundamentals, not to turn Christ into an impostor. But your friend devest's her without distinction, because he is not Metaphysical enough to separate Infallibility from Impeccability; but if he cannot distinguish a difference between things so disparate, he must be ill counsellec to depend upon his private reason in matters more abstruse, and of as great concern.

This Infallibility is nothing else but a peculiar assistance of the Holy Ghost, which preserves the Catholick Church from error in Faith, and general maxims of morality. It gards not particulars either men or Churches, but the whole; so that it neither has, nor will universally fail in Faith, till the World's end. This does not imply Impeccability in manners. For if a general Council shou'd define the truth, thô out of a sinfull motive of vanity, or interest, it wou'd be true they err'd not, thô false they did not sin; So that here is a case in which Infallibility is separated from Impeccability, and consequently declares one prerogative may be given without the concomitancy of the other. Nor is it hard to put several other cases, which will farther shew, that giving Infallibility to the Church or Pope, is no

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giving to either, a prerogative proper to God alone. Immortality in one sense is proper to God alone. Yet it is presum'd Mr. L-y will allow that asserting the Immortality of the Soul, is no intraching upon divine prerogatives. And more particularly, when Christ reveal'd to St. Paul he shou'd come alive to *Rome* (Act. 4.) it was very certain he shou'd not dye in the way. Not by force of any inherent immortality, but of a special protection. The Infallibility of the Church or Pope, in the belief of Catholicks, is of this nature, and thus consequent to God's positive revelation and special protection.

But to proceed, were not the Apostles infallible in their writings? if not, how know we Scripture is the word of God? if they were, then Infallibility may be without Impeccability; for Mr. L-y maintains they were peccable.

Now that Christ shou'd lead his Church into all truth, and not suffer it to slip into erroneous doctrines, it seems consonant to the Ideas of an infinite Goodness, & wisdom. For if he was pleas'd to plant & establish his Church with Infallibility in fundamentals, why not in all points of Faith? he commanded his Apostles to preach what he had reveal'd, and all the World to embrace it under pain of his high displeasure. We must abandon all things, even the most dear for his sake, and rather lose our lives, than apostatize from his Religion. It's impossible to please God without Faith, *sine fide impossibile est placere Deo*, id est, without true Faith. How can thole hard injunctions of believing

lieving all Christ taught, of dying for his Religion, stand with his goodness; unless he has left some certain way to find it? can he who is Wisdom, command a rational creature to act against wisdom, or who is Truth, to lay down one's life for falsehood? yet I must rather foregoe my life, than his Religion: and Christ protests he will disown me before the Saints and Angels, if I deny him before men. And can a confession made at the expence of life and fortune, square with the rules of wisdom, unless I am certain the doctrine I maintain at so great Charges, be Christ's and not an Impostor's? and what security can I have unless Christ lest an Infallible guide, who can neither be deceiv'd, nor deceive me?

*Eran.* Christ has left you what you require, viz. the Scriptures.

*Ortho.* All Scriptures were writ by men divinely inspired; but upon what Authority shall I believe, they were thus inspired, or distinguish those Books that are genuine, from those that are spurious and counterfeit?

*Eran.* Upon no authority. It's evidence & not authority upon which my belief of the Scriptures is founded.

*Ortho.* Pray upon what evidence?

*Eran.* Upon much stronger evidence, than I have for believing there ever was such a man as Alexander or Caesar; that there is such a Town as Constantinople: yet I believe this not upon the Authority, far less for the Infallibility of man, or number of men, that tell me so; but from the na-

ure of the Evidence , which makes it impossible for mankind to concert such a lie , or to carry it on without being detected.

*Ortho.* Pray what author question's *Alexanders* or *Cesars*? Did ever any Traveller assure you there may perchance be a *Constantinople* in *Eutopia*, but none in *Thrace*? That it's no more real than *Paulus Venetus* his *Cambalu* in *Cathaia*?

*Eran.* No.

*Ortho.* And did you never meet with any that doubted of your Canon ?

*Eran.* O yes, almost every individual Book has had opposers ; several were not receiv'd for some hundreds of years. Read *Epiphanius* & *Austin*, and you will find some sects denied the four Evangelists , some two, & some three ; others all St. *Paul*'s Epistles ; & to be short , several in our Canon have been question'd not only by Hereticks, but Catholicks : nor do the *Lutherans* own our Canon, nor the *Calvinists* yours, & Papists receive some Books we all reject.

*Ortho.* Where then is evidence? Nay greater than that there were such men as *Alexander* or *Cesar*? Evidence forces the understanding to an assent , it excludes all doubt, and what is more , a possibility of doubting. You may pronounce a verbal denial , but your understanding will give your tongue the Lye ; repeat a hundred times, I do not believe there was such a Prince as *Alexander*, I shall take the liberty to disbelieve you. Unless therefore you suppose three fourths of our modern Christians, and above as many more of the fifteen ages past, have turn'd Bankrupt of reason , you can scarce pretend

the truth of your Canon is supported by a probability.

*Eran.* We receiv'd the Canon of the old Testament from the Church of the Jews, which never admitted Apocryphal Books into the Canon of their scriptures; and how shou'd we know their Canon better than themselves? again we are sure they were not in the Christian Canon of scriptures in S. Ierom's time, for in his *Prologus galeatus* printed before your vulgar Latin, he rejects them.

*Ortho.* What do you mean by, we receiv'd the Canon of the old Testament from the Church of the Jews? *We of the Church of England?* Alas Sir, your Church made her entry into the world in 1518. and cou'd only receive the scripture from the Churches then in being; and not one Church in the world gave the Canon you mention in the 39. articles. St. Austin (de Doct. Ch. cap. 8.) sets down our Canon: *Gelasius* and the sixth general Council establish'd what their fore-Fathers had deliver'd them. In the Council of Florence, the Grecians, Armenians and Jacobites subscribe to it, and I dare aver you will not find your Canon in any author before your pretended Reformation, except Ruffinus: and yet our Gentleman pretends to evidence for his Canon, in spight of doubts in the Church of many he receives, the determinations of Councils, and Judgements of Fathers above 1400 years ago, in favour of more, that he throws among the *Aprocrifha*. Who can assure us more fully of what the Apostles writ? The ancient Church, and Fathers, or modern sectaries?

*Eran.* And by the same argument I prove you have added to the Canon of the old Testament; for St. Jerome is positive they did not take into their Canon *Judith*, *Tobie* &c.

*Ortho.* But the same Father in *præfatione* receives *Judith* for Divine, because the Council of Nice admitted it. And pray why did St. Jerome receive it for canonical, if he thought the Church was oblig'd to conform to the Synagogue? But why have you taken into yours the *Revelations*, and the Epistle ad *Hebraos*? St. Jerome confesses the Greek Church doubted of the one, and the *Latin* of the other. How shou'd we know their Canon, better than themselves? Does St. Jerom's single opinion joyn'd to three or four others flash evidence and conviction? If it does in this case, let it have equal force in another. He receiv'd *Judith* upon the authority of one Council. Receive *Tobie*, *Sapientia*, upon that of *Carthage* and *Constantinople*, and upon the authority of *Grecians*, *Armenians*, *Iacobites*, and the *Roman Church*, who gave you the same you find in the Councils of *Florence* and *Trent*

*Eran.* You will have Scripture relié upon the infallible authority of the Church: *Eusebius* bottom's it upon Evidence. They proceeded wholly upon Evidence, whether such an Epistle was sent to such a Church, and who carefully kept the Originals, (pag. 15.) And sent copies to other Churches, and by this Communication of the Churches, true Scriptures were known. Thus the Canon of the new Testament was settled in those ages, when those evidences were fresh and notorious, and has been since receiv'd by all the Christian Churches

in the world, so unanimously that there is no dispute betwixt any Churches, concerning the canon of the new Testament.

*Ortho.* Are they receiv'd so unanimously that there is no dispute betwixt any Churches cōcerning them? Do not the *Lutheran* Churches in *Germany* dispute with you, and us too, about the Canon of the new Testament? Do they not accuse you for enlarging your Canon with apocryphal additions, as you blame us for Multiplying the Scriptures of the old Testament against the Practice of the *Jews*?

I suppose St. *Austin* had intelligence of this mutual correspondence of Churches by Couriers, & of your system of settling the Canon. Nay he consider'd it to , and was not so blind as to take evidence for uncertainty ; and yet he protest's that nothing but the authority of the Church moved him to believe the *Gospel*. *Evangelio non crederem nisi me Ecclesia commoveret auctoritas* And this Church was not your friend's Catholick church at large, but one Communion excluding *Donatists*, *Pelagians*, &c. Infine the Church united to *Rome* But the posts ran from Church to Church above five hundred years before they cou'd settle the *Canon* : and a man wou'd think, if your way for comparing copy with copy had been sufficient to finish the dispute, it had ended at the farthest with the first age , and not run down to the sixth; for then things were fresh , and consequently it was more easy to trace an imposture to it's source. But wou'd there be no jumbling in comparing the copies ? Did all know St. *Paul*'s hand ? And thô they did,

were

were they assur'd the lettres were divinely inspired? Infine *Eusebius* is subpœna'd to avouch a forgery: he has no such thing; Your friend Father's his fiction upon this great Historian, to give authority to his own System. He only says *Athenor's Disciples corrupted Scriptures*, and cou'd not shew any exemplar that agreed with their pretended copies. Is this to bottom Scripture upon Evidence? They proceeded *wholly upon Evidence*: your friend's System, I am sure, proceeds wholly upon evident imposture.

*Eran* What if there be a disagreement about some Books, *This cannot hurt the Faith, because the whole Faith is over and over again fully express'd in the Gospels, and Epistles which are acknowledg'd by all.*

*Orno.* By this argument you might discharge half a dozen Books more, and justify the expulsion by *This cannot hurt the Faith, because the whole Faith is over and over fully express'd in the Gospels, & Epistles which are acknowledg'd by all.* Is Extreme-Unction plainly deliver'd in St. James, and rejected with contempt by *Luther* and his Proselytes, over & over again fully Express'd in the Gospels, and Epistles which are acknowledg'd by all? Is the insufficiency of private Reason in the interpretation of scripture, so fully express'd in 2da. Petri cap. 3o. *Sicut & Charissimus Frater noster Paulus secundum datam sibi Sapientiam scripsit vobis, sicut & in omnibus Epistolis, loquens in eis de his in quibus sunt quædam difficultia intellectu, que indocti & instabiles depravant, sicut cæteras scripturas ad suam ipsorum perditionem.* So that your friend's Maxim comes under that terrible curse pronounc'd, Revel. 22. against those who

who add to, detract from, or pervert the words of holy scripture. Suppose you have the Scriptures, there are various Lections and translations which agree not exactly; here the authority of the Church must come in, to determine between those various Lections & translations.

*Eran.* There is no difference among them in any thing material, or what concerns the Faith; so that th<sup>e</sup> instead of an objection which the Deists make use of, to invalidate the truth of the scriptures, and the certainty of their Faith, proves a stronger confirmation of both.

*Ortho.* This is now to turn all to advantage, & by a new found Alchimy to change brass into gold, & what is more, falsehood into Truth. If there be no material difference, why did the Learned Brougham in his advertisements to the Bishops, say Their publick translation of Scripture into English, is such, as it perverteb the text of the old Testament in 848. places? And that it causeth Millions of Millions to reject the new Testament, and to run to eternal flames? Such a Censure certainly supposes very Material errors, and in what concern's Faith. But perchance our Author put's all erroneous translations amongst faults *minorum gentium* that exclude not the *Incarnation*. This tick's his notion of the Catholick Church.

Why did Beza say the Basilean translation was wicked in many places, and of Castalio's that it is *Sacrilegious, wicked, and Ethnical*. Our friend stands not upon Niceties; there is no material difference between a *Sacrilegious, wicked, and Ethnical* translation, and a true one.

*Eran.* We know there have been heats about translations

lations; and others have return'd Beza the same compliment he made the *Swisse*, & *Castilio*. But I love not to hover in generals. My friend is for plain fact: produce a material difference in what concern's Faith, and the dispute will be at an end.

*Ortho.* I see a Book on your shelf just for our business, the *Rhemish Testament*. Pray Sir, favour me with a sight of it. Look ye, a Table of certain places of the new Testament corruptly translated in favour of heresies of those days, in the English editions, especially of 1562. 77. 79. & 80. Here you will find hundreds, & most of them material.

*Math. 19.* Our Saviour speaking of continency, says, *not all take this word*; our English turn it, *all cannot take this word*. Now I think there is a material difference, and even *In what concern's Faith*, between *all men do not live chastly*, and *all men cannot*. The first denies only the practice, the second, the very power. And hence follow three damnable errors. 1o. That Christ recommends things that are impossible. 2d. That man has not free will with God's grace to live chastly. 3o. That the vow of Chastity is unlawfull.

*St. Mark 10.* Our Saviour says to the blind man, *Thy Faith has heald thee or made thee safe*. Your Translation: *For thy Faith has saved thee*, to persuade people Faith alone suffices for salvation. And this squares with *Luther's blasphemies Crede firmiter, & Pecca foriter*, no sin is damnable but Infidelity. Such a liberty of practice is a pressing invitation who will refuse to embrace a Religion, that allowes of a *Mahometical Paradise here*, & promises Christ's here-

hereafter? A Gentleman told me he liked our Religion, but it abridg'd the liberty of Opining: Yes, answer'd I; and of practice too; and if yours be convenient for this life, ours is more advantagious for the other.

In the Acts of the Apostles it's writ, affirming that *this is Christ*, but in your Bible, Proving by conferring one scripture with another that *this is Christ*. Why this paraphrase for a translation? to persuade every Cobler that he can understand Scripture by comparing one place with another, as well as his Parson, & this one principle has spawn'd a hundred sects, & made Christianity a jest to Jews, and a Romance to Gentiles. At your leisure peruse this Table, and you will find material differences in what concern's Faith. One place more and I have done. St. Paul ad Corinth, says, *Non ego sed gratia Dei tecum*. the Translators, *The grace of God which is in me*. St. Paul affirm's that to act well, two things are required, God's holy grace, and the cooperation of man's Will. Hence it follow's man has free Will. But to avoid this necessary consequence, your Bible makes St Paul meerly passive, without life, like wax which receives the impression, without any active concurrence.

*Eran. Iliacos intra muros,* as Chillingworth says very well, *peccatur & extra.* We have our slips, and you are not exempt. Your New Testament printed in France for the use of the new Converts, is full of faults; this is made apparent in a collection printed here at London, and this has occasion'd the suppression, of that new Testament. And in that of

Loyain

Lovain there are many mistranslations. For example, (Acts 13.) It's, *as they minister'd to the Lord,* the vulgar has it in the same words, *ministrantibus illis Domino;* but in the French Translation it is in these words, *Or comme ils offroient au Seigneur le sacrifice de la Messe.* This is not a Translation but a comment. Secondly it is sayd, (ad Heb. 11.) that Jacob worship'd upon *a*, or leaning upon the *Top of his staff:* But the French Translation leaves out the word *en*; and renders it, *he worship'd the top of the staff;* And then our friend takes occasions from a marginal note, to give your Church a handsome wipe at parting.

*Ortho.* Is there any difference among them *in any thing material or What concerns the Faith?* if so, his Lordship propos'd a handsome question, *how shall we examin this by evidence?* here the authority of the Church must come in, to determine between those various Lettions. But to avoid the Churche's intermeddling in the businels, you confess to his Lordship, there is no material difference between the Translations; pray then put on a little good nature, and treat the French Translations without rancour or transport, or confess the Church must interpose.

As for the Translation made for the use of the new Converts, I never saw it: however the suppression is a sign the Church does not suffer a corrupting of Texts, to deceive the People, and shew's at the same time the danger of Translations. To the first I answer, it's true in the vulgar Latin I find *ministrantibus illis.* as they were ministring.

but in the Greek Λειτεγένετων sacrificantibus illis, as they sacrificed, or were offering sacrifice. Now its evident this signifies the same as, or comme ils offroient le Sacrifice de la Messe, for the Apostles offer'd no other. Those of the old Law were no more in Fashion, they were buried with the Synagogue: and as the Greek signifies in this place, the Sacrifice of the Mass, so Erasmus translates it; for he calls the Liturgy of St. Chrysostom, *Missa Chrysostomi*: However de la Messe had been much better placed in the margin, than in the text, because the words do not explicitely import la Messe, tho' they do implicitely, unless you assign another Sacrifice in Christian Religion, or you can prove the Greek text does not signify one. To the second I answer, it is not sayd, Jacob worship'd upon, or leaning upon the Top of his staff, but that he worship'd the Top of his staff. Thus the Vulgar Latin, thus the Septuagint translation read it, honour'd by the frequent quotations of Christ, and his Apostles. And Beza acknowledges that of all the Fathers, St. Austin only follows your exposition. (a)

Eran. But I must take notice of the bold attempt of the French Translator. This expression ( 1. Cor. ch. 3. ) of some that shall be sav'd with great difficulty as if passing through the fire, is boldly rendred the fire of Purgatory, as the words of the Text, without any different Characters, as is used with us, when a word is put in, to make English of a Hebrew or Greek Idiom.

Ortho. Oh! the tender consciences of the En-  
(a) Vide the Rheims. Test. note upon ch. 11, ad Heb.

Ortho.

glish Translators! they scrupul'd to impose upon their flock, and trembled at that *Væ*, pronounc'd against thole that added to, or detracted from the Scripture! but if you are so nice, for *Ave (Maria) gratiâ plena* why did your above mention'd Translation put *Hail thou art high in favour*, and *Hail thou art freely belov'd*: was this to make English of a Greek Idiom? For, *He was numberd with the eleven*, why did they put without any different Character, *He was by a common consent counted with the eleven*? this was also without doubt, to make English of a Greek Idiom: it's true *Purgatory* is not in the text, but the fire the Apostle speaks of, is; not *a great difficulty, as if passing through fire*, as you pretend, but the true *Purgatory* the Apostles taught, and we believe; this I will make good hereafter.

*Eran.* But to do Justice to all, he confesses the *Port Royal Bible* delivers the text from the grosse interpretation upon it, he means the worshiping of Jacob's staff.

*Ortho.* To do justice is a Christian action: but to do it out of spight or interest, tarnishes it's lustre. Your friend knows this Book is condemn'd at Rome, and therefore he suppos'd his approbation wou'd make amends for the Censure. Then there is gratitude in the case. These Messieurs translate *Non ego sed gratia Dei tecum. Not I, but the grace of God which was in me.* And so to complement *Calvin*, and your English bible, remove free will. Now this compliance deserves not only justice, but an acknowledgment. And to do Justice, I must tell you the *Mons* and English Translation of *Jacob's* leaning upon his staff, are errone-

ous. But besides, his learned friend *Dupin* has a peculiar kindness for these Gentlemen Translators. He was of their Cabal and wholly in their interest. A good part of L-y's Book is built up of Materials found in his *Puissance Ecclesiastique*, so that he cou'd not do less than leave posterity a dash of his kindness to his friends.

But to end: without an infallible Church, you are so far from having Evidence, your Canon of Scripture is authentick, that in reason you can't pretend to more than a bare probability; & then your translation is ten times more uncertain: so that neither can found divine Faith, which is infallible. But suppose you had the true Scriptures, how will you come to the true sense? this is the Capital point and the Basis of our salvation.

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## THE

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THE SEVENTH  
DIALOGUE.

*Show's that Scripture alone is not a sufficient rule, nor private reason a sufficient judge of the sense.*

**O**RTHODOXVS. When I say Scripture is not a sufficient rule, I mean all points of Faith are not explicitely contain'd in it, and that even some of those your Church receives, cannot be maintain'd, if you stand for the written Word alone.

**ERANISTVS** Our Doctors, I am sure, preach, and I believe it. Prove the contrary. Scriptures contain all things of themselves necessary to be believ'd, or done to salvation, not expressly, & in so many words; but either so, or deducible by evident and sufficient consequences.

**Ortho.** Don't you Baptise Infants? and is it clear in Scripture such a Baptism is valid? yet unles it be, how many thousands perish, before they arrive to the use of reason? nay when Children come to the years of discretion, you don't Baptise them; so that you must be sure it's valid, or else your Catholick Church of England is not perchance even Christian. Can you point out one place where Scripture teaches it's validity in

in express terms? nay, or by an evident deduction?

*Eran.* We read in the *Acts*, whole families were Baptiz'd. Now I think it's very probable there were some Children, and consequently very deducible from Scripture, Infant Baptism is not only valid, but lawfull.

*Onho.* Not many on my word. But an Anabaptist will replie your Argument proves too much, & by a legal inference, nothing for your purpose. For is it not written, *Himself believ'd, and his whole family?* now it's as probable there were Children in this family, as in the other; and it's certain they were in no capacity to believe: therefore (says an Anabaptist) as the meaning of this place is, that all those believ'd who were capable, id est, at the years of discretion, so that of the other is, all those were Baptiz'd who had receiv'd instruction (id est) who were come to the use of reason.

Besides it's an insupportable pride for a Heretick to claim a more profound knowledge of Scripture, than the great St. Austin; and yet poor Bats pretend to discover what that Eagle could not see. Give him a hearing (lib. 10. Gen. ad litt.)

*The custome of our Mother the Church in Baptizing little ones is not to be contemned, neither is it by any means to be reputed superfluous, neither ought it to be believ'd at all, without it were an Apostolical tradition.* Again. (contra Cres. lib. 1. cap. 23.) Though nothing for certain be alledg'd out of Canonical scripture, it is kept in this point, when we do that which seem'd good to the Catholick Church, which Church the authority of the same Scrip-

tures does commend. And again; The Church from the Apostles has receiv'd the tradition to give Baptism even to little ones. Here then is a practice, and an Article of Faith which concern's salvation , not to be found in Scripture , and only deliver'd by the authority of the Chruch. Is it not then clear, the Scriptures now extant are not a compleat rule either of Faith or practice? Your friend recommended to his Lordship's perusal Mr. Dupin , and Dr. Cousins ; Peruse upon my recommendation the *Question of Questions*. It has not been answer'd , I think , and I am sure it cannot , to any purpose. You also believe the Holy Ghost proceeds from the Father & the Son , à Patre Filioque procedit . And St. Athanasius assures us the belief of this article is Necessary for salvation, *Qui vult ergo salvus esse, ita de Trinitate sentiat.* Yet Scripture delivers no where this point in express terms; nor can you shew me any text from which it's deducible by an immediate and evident illation. The Book I now mention'd alledges twenty four Articles of importance meerly upon tradition; & therefore with him I conclude, that thô the written Word be a true rule , it is not a compleat one. But alas , thô it were , it wou'd be of small use , unless you had some certain method to come at the sense : and I cannot perswade my self any thinking Protestant who throw's off the authority of the Church , so much as pretends to any.

Eran. Not so fast. I resolve my certainty upon private Judgment. It's all we have (pag. 46.) for the belief of a God, or of Christ; and by your confession, for the

**Choice of a Church.** And then we may well trust to it in smaller matters. In short we must trust to it in every thing without exception.

**Ortho.** Must we trust to it in every thing? yet all wise men distrust it on many occasions; and I fancy you wou'd not apprehend to be posted up for a fool, if you abandon'd it upon some. Were you sick, and convinc'd in your private Judgment, Wine was a sovereign remedy against your distemper, wou'd you call for Burgundy, or Champain, if twenty of the ablest Doctors of the Colledge assured you it was poison? If your private Judgment told you such a method wou'd infallibly bring to a happy issue a suit in law, wou'd you follow it; altho' all the Lawyers of the Temple protested you wou'd certainly lose it? No, no. Your private Judgment wou'd strike Sail to the common Judgment of others; and you wou'd act reasonably by refusing the conduct of your private reason; and if you obstinately gave your self up to it's guidance, in opposition to that of so many, every wise man in the Nation wou'd send you to Moorfields for a fool, or a madman.

**Eran.** But in submitting do I follow Reason?

**Ortho.** You do, and evident Reason: for it's as clear as any proposition in Euclide, that I act prudently by submitting my reason, when I can't found my private Judgement upon demonstration. And hence it comes that Protestants, those great pretenders to Reason, act in flat contradiction to it: for they constitute every private Cobler Judge of

of the sense of Scripture ; nor is he oblig'd to submit to the Definitions of all the Bishops, or general Councils that ever have or can be assembled, unless at the Tribunal of his private Reason, he judges them consonant to the word of God. Now Sir; Mr. L-y tells us (if you remember) he believes the Scriptures neither upon the authority , nor infallibility of any Number of men , but *From the nature of the Evidence which makes it impossible for all men to concert such a lie , or to carry it on without being discover'd.* Whence it follows first, that those articles we believe , and you not only deny, but burlesk , are evident according to your plan. For some of your Own Authors avow some have been explicitely taught fourteen hundred years , others 1200 . And consequently , have been embraced by more than ever receiv'd your Canon. If notwithstanding the opposition made by the far greater part of Christians against your Canon , the traditional conveyance be clear enough to found an Evidence of the truth of it , the opposition a few hereticks have made against the truth of some articles , in which we disagree , cannot in prudence induce an honest man to question them.

Secondly. That we strictly follow the most exact rules of reason, when we submit our private reason to such an Universal Tradition ; and that Protestants mistake illusion for reason , when they appeal from Councils, and the Churches of both the East & West , and condemn or approve Doctrines by the supream authority of every single man's private reason. You say private reason is all you

have for the belief of a God , and therefore you may relie upon it in points of less concern : But first , this is false. For you have besides the reason of all mankind. This is a persuasion that has run through all ages , and all nations , and none but fools have ever oppos'd it. Secondly. The existence of a God is clear to demonstration ; and no man indow'd with the faculty of discourse can resist the Evidence of it. Your argument therefore runs thus. If I have no other support for the belief of a God , but my private Judgment , whose existence is so evident , that my reason is forc'd to assent ; I may also relie upon it , for the belief of all those articles contain'd in Scripture , altho obscure in themselves , and more obscurely express'd. We see the pitch of your friend's Judgment by this brave argument.

And to come to particulars , are the Divinity of Christ , the Figurative presence , Justification by Faith alone , as evidently deliver'd in Scripture , as natural reason convinces me there is a God ? If they are , why is the world so divided about those ? Why is there such an Universal agreement concerning this ? Does Evidence stand with doubt , with divisions and disputes in one case , and with certainty , with a total Harmony of Judgments in the other ? *Claudius des Saintes* has set down about 180 different explications upon those words , *This is my body* , all fram'd by the Reformers , all maintain'd as genuine , and each almost opposite to the other. All cannot be true , because one clashes with another ; yet men of sound Judgment

abet

aberr them; and appeal to the Tribunal of their own reason, which they Judge as unbiass'd & as clear-sighted as Mr. L-y. He may tell them they are sway'd by prejudice, or mis-led by education; but will they not return the same argument upon him? And will not a Deist conclude it's better to deny all Revelation, than to weary our selves in the pursuits of pretended truths, we can never find, nor ever understand? And will he not laugh at our Author, when he hear's him brag he believes the Scripture, and the facts therein contain'd, upon Evidence?

It's true, will he say, in your new Testament it's evident there was such a man as Christ. But is it evident he was God? I will quote as positive texts for the Negative, as you can for the Affirmative. And when presumption stands for both sides, Evidence lies on neither. Is it not notorious this very question divided the world for many ages, and that neither time, nor Councils have been able to compound totally the difference? Every point almost in your Creeds is an instance of disagreement, and consequently of inevidence. And therefore Mr. L-y must have small acquaintance with the nature of Evidence, or a great inclination to Banter.

But you say I relie upon my reason for the choice of a Church. I do: but then I pretend that the Motives which induce me to embrace this Church, make it so Evidently credible, that I cannot in Prudence doubt but it is the true Church, and consequently I am oblig'd to believe it is.

*Eran.* Favour me with a short catalogue of those motives.

*Ortho.* I have performed already what you desire, in the first Dialogue, and presented you an abridgment out of St. Austin. We shew a succession of Pastors from Clement the XI. to St. Peter. All the turns in state, all the Revolutions in the Empire, have made no alteration in the Church, Christ's Vicar has kept his seat in *Rome*, thô the Monarchy was overturned, and the Church remain'd when the Empire fell in pieces: Tyrants have attackt it with fire, wheels, and sword: Hereticks have revolted, yet it triumph'd over all, and their attempt only shew'd it is *Built upon a Rock*. And thô it may be shaken, it cannot be overthrown. All Sects have gone out from us, we from none; and thô many have vainly assumed the name of *Catholick*, we alone have maintain'd it. We have preach'd the Ghospel to all the Barbarous Infidels, and brought them to Jesus Christ by Miracles & Martyrdom. No Protestant can claim any such conversions. They found Europe Catholick, and debauch'd a part of it, by removing all that was uneasy to flesh and bloud, and setting up Tenes that favoured sensuality.

All ages have furnish't us men famous for Sanctity and Miracles: witness the Chronicles and Martyrologies of the whole Christian world. The Magdeburgenses cannot deny it. They own St. Francis, St. Benet, St. Dominick were Eminent for Sanctity of life, and Hackluit pasles the same judgment of St. Francis Xaverius: But who ever heard of a Protestant Saint or Miracle? Our

Our doctrine tends to Piety , Protestant's to  
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our Saviour counsell'd , but wou'd not command.  
But Protestant morality runs quite the other way.  
The commandments , say some , are impossible,  
Confession superfluous, Satisfaction superstitious,  
and Religious Vows temerarious. In a word , those  
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dently credible in past ages , do it as evidently , for  
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against the Roman , either was or might have been  
opposed against the true Church , 1200 years ago.

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## THE

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*Ortho.* I have performed already what you desire, in the first Dialogue, and presented you an abridgment out of St. Austin. We shew a succession of Pastors from Clement the XI. to St. Peter. All the turns in state, all the Revolutions in the Empire, have made no alteration in the Church, Christ's Vicar has kept his seat in *Rome*, thô the Monarchy was overturned, and the Church remain'd when the Empire fell in pieces: Tyrants have attackt it with fire, wheels, and sword: Hereticks have revolted, yet it triumph'd over all, and their attempt only shew'd it is *Built upon a Rock*. And thô it may be shaken, it cannot be overthrown. All Sects have gone out from us, we from none; and thô many have vainly assumed the name of *Catholick*, we alone have maintain'd it. We have preach'd the Ghospel to all the Barbarous Infidels, and brought them to Jesus Christ by Miracles & Martyrdom. No Protestant can claim any such conversions. They found Europe Catholick, and debauch'd a part of it, by removing all that was uneasy to flesh and bloud, and setting up Tenets that favoured sensuality.

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Our doctrine tends to Piety , Protestant's to looseness in principles and practice : we teach the commandments not only may, but must be kept:the necessity of Contrition , Confession, and Satisfaction, with other penal practices of self denial. We exhort to Poverty, Chastity, and Obedience, which our Saviour counsell'd , but wou'd not command. But Protestant morality runs quite the other way. The commandments , say some , are impossible, Confession superfluous, Satisfaction superstitious, and Religious Vows temerarious. In a word , those motives that render'd the Catholick Church evidently credible in past ages , do it as evidently , for ours, in this ; and what ever you can now object against the Roman , either was or might have been opposed against the true Church , 1200 years ago.

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## THE

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## THE EIGHTH

## DIALOGUE.

*Whether the Author be not a Deist?*

**O**RTHODOXUS. Of what Religion is the author?  
**ERANISTUS.** What a question is here? without doubt a Church of England man. Does he not plead for it against you?

*Ortho.* For all that, a doubt hangs cruelly in my head, and I cannot get it out: I fear he leans more to Deism, than Christianity, or at least looks upon all Religions as sufficient for salvation.

*Eran.* This is uncharitable.

*Ortho.* I must appeal to my private Reason: *it is all we have* (pag 46.) *for the belief of a God, and then we may trust to it in Smaller matters.* Now his principles evidently lead to disown Scripture, and consequently all revealed Religion.

*Eran.* You know *A good name is preferable to much wealth*, and therefore you must be tender of your neighbour's reputation. And can you touch a Minister in a more sensible part, than to question whether he believes in Jesus Christ; thô he preach the doctrine every Sunday to his people?

*Ortho.*

*Ortho.* A man that prints principles, is answerable for the consequences: and if I discover the venom, it's only to hinder hundreds from being poisoned: and I cannot think my self more guilty of any crime, than a Judge for condemning a malefactor. Let me then open the Inditement with this question. Do you believe the Scripture, and the facts therein related?

*Eran.* I do.

*Ortho.* Upon what authority?

*Eran.* Upon no authority. It is Evidence (pag. 50.) and no Authority, upon which my belief of the Scriptures is founded; and this Evidence is stronger than what I have for believing there was such a man as *Cæsar*.

*Ortho.* Can you really doubt whether there was such a man as *Cæsar*? And can you not, whether the Scripture be the Word of God, and all the facts therein contain'd, true?

*Eran.* Of the first it's impossible to doubt: of the second I may, and experience is a sad instance, but a real demonstration that doubts of the Scripture, and of the facts contain'd therein, are not only possible but real.

*Ortho.* If the Evidence for the being of *Cæsar* leaves no place for a doubt, and that for the Scripture does, how can the Evidence for the one equal that for the other? Nay Evidence flashes such a light, the understanding cannot resist it: it does not persuade, but forces a full assent, and banishes not only doubts, but the very possibility of them. Thô therefore you have Evidence for

for the first, you have none for the second.

*Eran.* The Evidence is the same: for all mankind assures me of the one, as well as of the other. And it's impossible they should concert a lie in either case: but then on the one side, in the belief of *Cæsar* there occur's no difficulty. But in the belief of the Scripture, and the facts contained therein, many; and those puzzle the understanding and withdraw it from a free assent: or at least leave it in an embaras of fears & suspicions, *That perchance the Evidence is faulty.*

*Ortho.* Let theretore the Evidence in it self be as great as you please, in these circumstances it's no Evidence: at least it cannot be greater than this, *God cannot tell a lie. One part of a contradiction must be false.* Unless therefore by your private reason, you can evidently solve all the seeming contradictions in Scripture, you cannot in reason receive it for the undoubted word of God: for if you only give a probable solution, it will remain to your reason probable it contains an untruth; but if one text seems point blank to contradict a first principle, you must absolutely reject it; for falsity and divine Revelation are inconsistent.

Read St. *Matherw*, and you will find *Joram* begot *Ostias*, & that there were fourteen Generations from *David*, to the Captivity of *Babylon*. But if you turn to the *Chronicles*, you will find *Ioram* begot *O-chosias*, and if you count the generations, you will find seventeen. Again the same Evangelist says St. *Joseph* was the son of *Jacob*; but St. *Luke* gives him for father *Ely* of another branch: And here he

tells

tell's us there were fourteen generations, yet mark's only thirteen. St. Mark writes that *Abiathar* gave *David* the loaves of proposition, but the book of Kings say's it was *Achimelech*. Here are seeming contradictions, and consequently, say's a Deist, both sides cannot be in the right.

Besides, says he, this book deliver's a strange Paradox for an unquestionable truth; that God is Three and One; that the Persons are distinct, tho identified with the same Nature. To believe this mystery we must call in first principles, and new-mould Reason. Can any thing be more evident than this principle, *Quae sunt eadem uni tertio, sunt idem inter se.* Upon this axiom stands the first demonstration of *Euclide*. If A be the same with B, and C the same with B, A and C are the same. The joint testimony of all mankind can never dissuade me from assenting to this principle, and I must as soon, continues the Deist, grant I have no reason, as deny it. Yet I must deny it, to believe the Trinity, which is just as possible, nay the same thing, as to admit *A thing may be, and not be, the same moment.*

I will not argue upon words. Call the three in the Blessed Trinity, Persons, or by what other name you please; it's certain there are three, and that these three have the same divine nature, and are one God. Now let me make this Syllogism. One of the divine three, we call the Father, is identified with the divine nature. One of the divine three, we call the Son, is identified with the same nature. Therefore one of the divine three, we call the Father, is the same with one of the divine three,

we call the Son. Therefore they are not distinct. If I appeal to my private reason, I must deny this consequence, and yet no principle in nature appears to my private reason more evident.

*Eran.* My reason tell's me there are many things in the nature of God, which I cannot understand; yet it wou'd be as much against reason, to deny those things, as to deny there was any country in the World, &c. which I had not seen. And because Peter, James, and John are three men, therefore to think that the Father, Son, and Holy Ghost must be three Gods, is unreasonable.

*Ortho.* The Deist will confess there must be many things in God, he cannot understand: and that if reason command's him to deny all he cannot comprehend, he must deny his own existence. But he say's, reason obliges him to deny the Trinity, not because he does not understand the mystery, but because he see's a contradiction. For the same individual nature is three and one; which implies a flat impossibility. We know, says he, the Father, Son, and Holy Ghost, are not three Persons, like Peter, James, and John. If they were there wou'd follow an absurdity, viz. three Gods but no mystery. Peter, James and John are really distinct in all things, their persons subsist in three natures.

But if the three persons of Peter, James and John shou'd subsist in one individual nature, this wou'd come up to something to the mystery of the Trinity and wou'd appear to any private reason against all the reason in the world. Again the Deist's chief difficulty,

difficulty, supposing a Trinity, consist's not in a necessary consequence of the existence of three Gods, but of a flat contradiction, viz. that the person of the Son, and of the Father wou'd be identified with the same divine nature, and not with themselves.

*Eran.* But when I say three persons, with relation to the divine Trinity, there comes not such a thought in my head, as three persons of men, but because personal actions are attributed to the divine three, therefore we call them persons, which word the Scripture applies to God. But this is only *ad captum*, as the schools speak, that is, condescending to our Capacity, as when God is say'd to repent and grieve.

*Ortho.* What think you *Eranifus*, does not this paragraph breath Socinianism? Is it not a very Christian expedient to convince a Deist by the denial of the Trinity? I believe, when he say's three Persons with relation to the Trinity, there comes not into his head such a thought, as three Persons of men: for then such a thought, as three Gods, must come in his head also; because three such Persons as *Peter*, *James*, and *John* subsist in three natures: but if you call the divine three, three Persons, meerly because personal actions are attributed to them, *Sarellius* will do the same, and *Socinus* too. But this is not to admit a Trinity as Christians do, who admit a Trinity of Persons, not meerly because personal actions are attributed to the Divine, but because *ab aeterno* there where divine essence, and that some actions belong to one, that

belong not to the other.

Is it not true one of the Divine three did take human nature, and after thirty three years, die for us upon a Cross? And is it not true the other two did neither take human nature, nor die for us? If so, then they are, not *ad captum*, but really three, and whoever denies this, is not *ad captum*, but really *in re* a Socinian.

*Eran.* Is not humane understanding lost in the examen of Eternity? yet a Deist must admit it, but cannot express it only in words of time, which are not proper to explain Eternity. Here then he is lost, and must confess we cannot speak properly of God, nor in other words, than what belong to men. Therefore they must not be argued upon, nor consequences drawn from them: for this wou'd involve us in innumerable contradictions; and there is not one objection the Deist or Socinian makes against the Trinity, but are of this sort.

*Onho.* The Deist, as I have told you, will confess he understands not perfectly the nature of Eternity; but that there appears no contradiction in the Idea of *A duration without succession, or time which always was and always will be*; and that he shou'd be unreasonable to deny the mystery of the Trinity, on this account precisely, because it was above reason. But alas, it affront's reason and strikes at the very first principles: and if once we question the truth of these, we must forswear discourse and disband from Society. But it's very strange we must no argue, nor draw consequences from words applic

God. Have not all the Fathers argued, and drawn consequences? and don't you find many consequences drawn from words the Scripture applies to God, in all the Creeds, and especially that of *Athanasius*? and if Mr. L-y believes it not, he is a Socinian: if he does, he is mistaken in his caution; & he seems so shie of the word *Person* applied by all antiquity to the Divine three, to explain the mystery, that I question whether he admits the Divine three, but meerly *ad captum*. For he seems to say there are no more really Persons in the Trinity, than God really repents. and when St. *Athanasius* tells us in his Creed, we must believe under pain of damnation there are three Persons in the Trinity, it is not *that we shou'd really think it so*, any more than that God really repents or grieves.

Hence it follows 1o. that the author in all probability is a Socinian, and that to convince a Deist, he has given up the Capital point of Christianity.

2do. A Deist cannot in prudence receive the Scripture upon the author's persuasions, and pretended evidence: which in reality comes not up to a probability, as to the English Canon: for Protestants did not receive it from one Church or Parish. All Christians acknowledged ours. But the Reformers modelled it to their own caprices: nor can he pretend to receive ours upon evidence. Many have denied several books we reckon Canonical: L-y's refuge to the impossibility to concert an universal lie, without the discovery of the imposture

imposture, will not satisfy a Deist. He will contend the belief of the real presence carried all before it a thousand years, and that the error lay conceal'd, and no body perceived the cheat. If Mr. L-y replies *Berengarius* and *Wicklif* discovered the intrigue, and that the Protestants did two hundred years ago, the Deist will answer, the accusation of a lie is no proof, that the persons he mentions were condemned as rebels to the church, and Hereticks against the Faith. And if their testimonies be allowable against the real presence, that of the Jews, who from the beginning have denied the New Testament, & of the Turks, who deny the New and Old, must be received against Scripture. In fine ( concludes he ) my reason tell's me there are flat contradictions in Scripture; and that God can neither deceive, nor be deceived. Therefore I must in reason reject it. And has not Mr. L-y very finely convinc'd or confounded the Deist?

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## THE

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THE NINTH  
DIALOGUE.

*Whether the Author be not a Latitudinarian.*

**O**RTHODOXUS By one Paragraph your Author has given grounds to suspect he is a Socinian, and by his fundamental principle, that he is a Latitudinarian.

**ERANISTUS** You mean, I suppose, his resolving all upon private Judgment. Why, the Church of England lay's down this as a kind of Postulatum, that the rule of Faith is Scripture, as interpreted by any person of a sound Judgment. And this I take ( 6. Art. 39.) to be the unquestionable Doctrine of the Reformation.

**Ortho.** It is. And upon this Statute, I impeach Mr. L-y, and his Church, that they may change Religion every day, and yet remain stanch Protestants.

**Eran.** This assertion seems scandalous to excess; and can be no consequence of our principle, this is to turn Religion among the *Adiaphora*, and by approving all Religions to believe none.

**Ortho.** May not a man of a very found Judgment, for example to day, read *This is my Body, & in his conscience Judge the words mean, This is the*

*the figure of my Body?* and may he not to morrow fall upon a Lutheran divine, and over-come by the strength of his reason, conclude they import a real presence, thô indeed *Luther* damn's it. The Zuinglians, the French synods confess there is no venom in *Luther's Tenet*, and you may imbrace Scripture, as interpreted by men of sound Judgments; for without doubt *Luther, Calvin & Zwinglius* were such.

*Eran.* Nay then, and Transubstantiation too.

*Ortho.* If you admit Transubstantiation, because the Church gives, *This is my Body* that sense, then indeed you are a Papist; but if because men of sound Judgment have given the words that turn, you may admit the Tenet, and remain a good Protestant.

*Eran.* Nay then one by the same Argument may turn Arian also.

*Ortho.* And pray why not? for suppose I fall upon the writings of *Socinus*, with a sincere desire to learn the true Faith of Jesus Christ: and that his reasons against our Saviour's Divinity seem demonstrative, the texts of Scripture plain and evident, why may I not imbrace that opinion? do I transgres any principle of the Reformation? was not *Socinus* a man of a sound Judgment? and I will answer for the soundness of my own. By following therefore my private Judgment, I stand to the Protestant rule; and consequently remain a true Protestant. It's true I am neither a Church of England Protestant, nor a Presbyterian, but a true Socinian Protestant, but yet a Protestant.

*Eran.* viii

*Eran.* Under favour all Protestant Congregations are parts of the Church: But I never hear'd Socinians made any part of it.

*Ortho.* O Sir, then you have hear'd nothing. Turn to a little book, *Pax vobis* (pag. 20.) I recommend it to your perusal. There Dr. Barlow takes into the pale of the Church all Arians; and our friend acknowledges that all who believe in Christ, compose the Christian Church.

*Eran.* But the Arians and Socinians believe in one Christ, and we in another. Ours is true God, and theirs a pure Creature.

*Ortho.* This is a meer school nicety; and belongs not to the substance of Faith, as Dr. Barlow handsomely expresses it. (a) And to be a true Protestant, it suffices to take Scripture in that sense, a sound Judgment conceives true. But then as Mr. L-y piously insinuates, (pag. 14.) we must live peaceably and quietly, as members of that body, or Church to which we appertain. So that a Trinity is the doctrine of the Reformation, because Lutherans, the Church of England &c, believe it. But then no Trinity is as much the Doctrine of the Reformation, because the Anti-Trinitarians, & Socinians, all men of a sound Judgment, dis-believe it: yet all are true Protestants. And upon this principle Mr. L-y dropt this remarkable Apothegm. (pag. 1.) Our Communion is much more extended, or extendible, than that of Rome.

*Eran.* At this rate, I may be Jew, and Pro-

(a) Vid. *Pax vobis* pag. 20.

testant at the same time. This doctrine turn's my stomach, and throw's a chill through every joint.

*Ortho.* Some Papist, I fear, has tampered with you, or you have a faint Idea of the Re-forming principles. I tell you then, You may believe Christ is the Son of God; That he has establish'd a Church on Earth, and that we must live and die in it: For men of a sound Judgment, after a painfull search of the Scripture, have declared this for an undoubted truth. But then upon better information, you may leave this Church and Doctrine, and wheel off to another: for this is the opinion of men of sound Judgment. *Ochinus* (*Pax vobis pag. 89.*) (*whom all Italy cou'd not match*, sayes Calvin, *in whose presence England was happy, & in whose absence unhappy*, sayes Bale) Speakes thus. *Considering how the Church was establish'd by Christ, and wash't with his blood: & again, how it was utterly overthrown by Popery, I conclude he who establish'd it, cou'd not be Christ the son of God.* And upon this became a Jew: Yet he remained a true Protestant. For he followed the Protestant rule, Scripture as interpreted by a sound Judgment. He abandon'd Popery, because he thought Protestantism better, and he went over to the Synagogue, because upon Consideration, he judged Judaism more consonant to Scripture, than the Reformation: *Alamanus, Alciatus, David, Neuserus* upon this Protestant principle, deserted Popery, to imbrace the Reformation: and then upon new lights turned true Christian-Protestant Mahometans.

*Eran.* Christian-Mahometans? That's impossible

*Ortho*

*Ortho.* Not so impossible as you fancy : for the Turks believe (a) *Iesus Maria filius fuit Deinuncius, & Spiritus & Verbum Dei*; again *Iesus fuit Sapientia, & Verbum Patris, & Meßias*. (b) Do the Arians believe more ? And does not Dr *Barlow*, a man of a sound Judgment, take them into the Christian Church ? Why then shall the Turks be excluded ? And why shall those great men be blotted out of the list of Protestants ; who went over to the Musselmen, upon a true Protestant principle, Scripture as interpreted by men of sound Judgment ? Peruse this little book *Pax vobis*, and you will find into what a precipice the principle of private Reason lead's you.

(a) *Azoara* §. n.

(b) *Luther's Alcoran* pag. 125.

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## THE

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## THE TENTH DIALOGUE.

*The authority upon which we receive Scriptures, is the Church, proved infallible by Tradition.*

**F**RANISTVS. Notwithstanding your *Pax vobis*, you will find we must be forc'd to bottom the belief of Scripture upon Reason. I see no other way possible to give a good account, why we receive it for the Word of God. Answer this question, why do you believe the Scripture to be the word of God?

**ORTHODOXVS.** Because the infallible Church tell's me it is.

*Eran.* I thought you wou'd step into the old circle out of which you will never conjure your selves. And why do you believe the Church to be infallible? Because the Scripture say's she is? If this be not to run in a ring what is?

*Ortho.* There is here no necessity of going to a cunning man, no work for a Conjurer. For I believe the Church to be infallible, because the Apostles deliver'd this doctrine as reveal'd to them before there was any Scripture, to the Church, and the Church by continual tradition has handed it down to me. This is no running round, or proving a thing by it self.

*Eran.* Here is no proving at all, and consequent

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ly no proving a thing by it self. You have slept over the circle, but are fallen into a precipice, where you must stay. First there is no such Tradition: make this out if you can.

*Orth.* There was such a Tradition in the year 1517. when *Luther* first minted the Reformation. All the world both Latins and Greeks, did believe the Church of Christ infallible; shew if you can, when this dogm was first broacht. If you cannot: by *St Austin's* rule, you must confess it came from the Apostles. The Church was in possession of this doctrine: if you pretend her possession was unjust, her title usurpt, it's your duty to prove it, by pointing it's origine.

2do. Your friend pretends the Tradition of the Scripture is so full, that it convinces *ad Evidentiam*, the books to be the infallible word of God. We have the same Tradition for the infallibility of the Church, grounded upon a Revelation made to the Apostles. For all those who gave the Scriptures for the word of God, gave the Church's Infallibility for an article of Faith; and if the same Tradition flashes Evidence in one case, why shall it not at least an evident credibility in the other? For we pretend to no more.

3to. I will now prove that the Catholick Church did allways look upon Infallibility, as a prerogative most graciously given her by our Saviour, for the security and comfort of the faithful, and for an assured conveyance of the true Faith down to all posterity. *Constantin* the Great, the glory of our nation, learnt this doctrine with Christianity.

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For when the decision of the Nicen Council was brought him, *Ille tamquam à Deo prolatam veneratur.* Athanasius, (ad Epis. Atri.) *The word of God by the Nicen Council does remain for ever.* Hence Hormisa (C. sic ille. dist. § 8.) *We believe that in them, the Holy Ghost did speak.* Hence St. Cyril (Con. Eph. to i. Ep. 1.) *They, least they shou'd swarve from truth, being inspired by the holy Ghost, (because it was not they which did speak, but the Spirit of God, and the Father who did speak in them, as Christ our Saviour protesteth) have set forth the rule of pure and unblamable Faith.* And again (Ep. ad Anast.) *How can it be doubted but that Christ did preside in that holy and great Council.* And Isidore in his preface to his collection of the Canons say's, *That the decrees of Councils stand firmly settled in all vigour, which the holy Fathers full of the holy Ghost have establish'd.* If Councils were subject to errors, cou'd their definitions be ascrib'd to the holy Ghost? And St. Leo (Ep. 73.) *The Council of Chalcedon was assembled by the holy Ghost.* That their definitions, were a rule proceeding from divine inspiration. And St. Ambrose (lib. de fide. Cap. 9.) *They were now condemned by human industry, but by the authority of those Fathers.* And St. Gregory, (Ep. 24.) *I do profess myself to reverence the first four Councils, as I reverence the four books of the Gospel; & in the same manner I reverence the fifth Council; whosoever is of another mind, let him at Nice Anathema:* cou'd these Fathers speak thus, and think Councils fallible in their definitions of Faith? cou'd they confess they were inspired, and guided by the holy Ghost, and at the same time subject to error? can this holy Spirit deceive or be deceived?

was received? The very thought is blasphemous.

And then again all the General Councils that ever were, closed their definitions with an *Anathema* to those that did not assent to them. There was no time given for private Reason to examine the Canons, no appeal suffer'd to single Judgments. Where were the consciences of those Fathers, who on the one hand, as Protestants pretend, acknowledged they might be mistaken, and on the other, damn'd all who refused submission to their Canons?

Now that our Orthodox fore-Fathers wou'd never suffer matters solemnly defined to be questioned, or review'd even in another Council, is evident beyond dispute. For say's *Gelasius* (ad Ep. Dard.) *Otherwise no Constitution of the Church should be stable, if men cease not to rise up against the foundation of truth. Contra fundamentum veritatis se attollere.* Hence *Athanasius* (Ep. ad Epis.) *What boldness then don w<sup>t</sup> it, that after the authority of so great a Council, they s, were make new disputationes, and questions?* Yet what was insufferable in the ancient Church, and impudent, were now become lawfull, and necessary, by the indulgence of our Reforming principles, who submit both Councils, and Scriptures to the caprice of every Cobler. And altho' St. *Leo* durst not undertake to review or question the things defin'd at *Nice & Chalcedon*, as being settled by the authority of the holy Ghost, yet nothing has force with Mr. L-y, unless stamp'd with the approbation of his private Reason.

It's therefore evident the Catholick Church in his age of the four General Councils, did teach she was

was infallible: and that this doctrine has been brought down to us, by a never interrupted Tradition. And I am confident our adversaries cannot produce a Catholick of any age, who opposed it. But the question is whether she was not mistaken, by arrogating a Priviledge, God never gave her. I say she was not; for if she was, we must say that either God was deceived, or at least deceived mankind: both which propositions are equally blasphemous; for he has invested her with such marks, that he speaks by her mouth, that no man can in prudence doubt but he does.

Yes, the motives are so evident that he speaks by her, that the raising of a dead man to life, wou'd not be a more perwasive argument. St. Austin (as I have told you) comprises them in short. Many things keep me in the Communion of the Catholick Church. The consent of peoples, and nations; Authority begun by miracles, nourish'd by hope, increased by Charity, & confirmed by Antiquity. The succession of prelates since St. Peter, to whom Christ committed his flock & : Tho' motives withdrew St. Austin from the Manicheans, and fixt him in the Chatholick Church: & they gave him such a moral certainty, that God spoke by her, that there was no place left for a prudent doubt. Hence he concluded he was obliged to believe all she taught him, and upon her sole authority receive the Scriptures; I wou'd not receive the Scriptures, unless the authority of the Church moved me. And he protesteth, if she deceived him in one thing, he cou'd believe her in nothing. Which is the same as to say, he believ'd her infallible. For this Reason, he says,

it's the height of madness *insolentissima insanæ*, to oppose what the Church admits. Had he believ'd her fallible, he had certainly changed his expression, and declared it the height of prudence in a matter of so great concern, as our Salvation, to examine her practice and doctrine, by the standard of the Scriptures. Let us now inquire of this great man, why he receiv'd the Scripture. He will answer, because the infallible Church of God commanded him to receive it. *Ego vero Evangelio non crederem, nisi me Catholica Ecclesia commoveret auctoritas.* If you inquire further how he know's his Church to be infallible, he will not answer, because the Scripture say's so. This wou'd be to step into our friends Circle: but because she say's she has received it by Tradition, that Christ revealed his article to the Apostles. If you go farther, and ask him how he know's she is not deceiv'd. He will answer, that God has declared by the consent of People, Nations, and miracles, that he speaks by her: that he cannot in prudence doubt but he does; and consequently that he is obliged to believe her. For when I have motives that persuade me it's evidently credible God speaks, it's evident I am obliged to believe he does.

*Eran.* Here I perceive your last appeal is to private Reason.

*Ortho.* When things are evident, it's unnecessary to go to any other Tribunal: and this is our present case. I say not, it's evident Scriptures are the Word of God, or that it's evident the Church infallible: For were it so, there wou'd be Science

and Demonstration, but no Faith. But I say the motives of credibility make it evidently credible, that God speaks by her, and consequently it's evident I am obliged to believe he does; and then it's as evident that God cannot give an evident credibility to an Error; for then he wou'd command me directly to believe an Error, which is as impossible as for him to deceive me.

*Eran.* But you will never perswade a Deist to believe Scriptures, upon the authority of your Church alone; since her authority can be proved no otherwise than by the Scripture: and then back again, the Scripture by her authority.

*Ortho.* First the imaginary Circle shall not withdraw the Deist from the belief of the Scripture. We are clear of that close confinement. 2dly. I will not name to him the *Roman*, but the *Catholick* Church: and if I can perswade him this is infallible, I will easily convince him the *Roman* alone enjoy's this privilege. For it's certain the whole Reformation disclaims all pretension to Infallibility: and consequently did any such prerogative belong to them, they must be fallible, and infallible, which implies a plain contradiction. The *Syrians*, *Cophites*, and *Abyssins* were condemned by the four first General Councils; so that the *Grecian* Church alone can stand in competition with the *Roman*. Now I have already proved these are Schismatics, and consequently out of the Church. Shew me then another beside the *Roman*, with which Infallibility can agree.

*Eran.* What signifies Infallibility, unless you blank agree

agree in what part of the Church it resides?

*Ortho.* We are all agreed it resides in the Church diffusive, and in a General Council, the Representative of the whole Body, defining with the Pope. Some indeed place it in the Pope defining as Universal Pastor: but we will not require Mr. L-y subscribe to this opinion as a condition of Communion.

*Eran.* There never was such a Council, and it's next to impossible there ever shou'd be. Councils are no more Oecumenical, than the Empire was. But the Latin Church was not so much, as the *Oisq'p'yn* of the Empire, and the Latin Church was not then call'd by the name of the Church of Rome, as the learned *Dupin* say's in his *Traité de la Puissance Ecclesiastique*.

*Ortho.* Mr. *Dupin* is much in our Author's favour, and our Author as much in *his books*: but for all that, they are both out in settling the *Epocha* of certain the appellation. Read *Victor Uticensis*. (de pers. Van. lib. I. ) and you will find *Iocundus* tell's King *Theodoric*. If you put *Armogastus* to death, the Romans (Catholicks) will proclaim him a Martyr: and *Ricimer*, another Arian, writing to *Gennenses*, If he be a Catholick, he is a Roman: and *Gregory of Tours* telling how *Theodegisclus* an Arian King say'd, Such a miracle was compet a trick of the Romans, add's, For they call the men of thy pro Religion Romans. So that you see Catholick tly ou and Roman were Synonymous, before the Greek beside Schism.

2do. There never was a General Council: this is point es you plank against the declaration of his Church who

admits Four; & quite opposite to the General voice of all Christians. But he goes upon new principles to square General Councils to the scheme of his Christian Church ; and as this is an aggregate of all Sects those must be Conventions of all Sectaries : let us consider this Plan a little. Shall the number of Sectaries exceed that of the Orthodox members then Heresy will prevail and error over-top truth. If you give the superiority to the Orthodox, then Heresy will be out-voted , and Mr. L-y's friends will be condemned at a legal Tribunal, and the Catholick Church drawn into a less compass. If we suppose both sides equal , then Gentlemen as you were, both parties will share stakes.

*Eran.* I conceive my friend wou'd have them draw up a common Summary of Faith , which being received by all the members , wou'd properly deserve the name of a Catholick Symbol.

*Ortho.* And what common Faith can such an heterogeneous Synod agree to ? will the *Socinian* acknowledge the Son is true God ? a *Macedonian* that the Holy Ghost is? will the *Nestorian* confess God died for us , or the *Anti-Trinitarian* that there is a Trinity ? Will the *Anabaptists* allow of Infant Baptism ? or the *Quakers* of the necessity of any will the *Presbyterians* suffer Bishops , or admit of Episcopal Ordination to make a Curate ? will the *Lutheran* abandon the Real presence ? the *Catholick* *Calvinist* the Figurative ? or the *Papist* Transubstantiation? Infine will any sectary receive the Pope's Supremacy , or a Catholick desert it ? to how many articles will this common Faith amount

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to the being of a God. And if a *Manichean* votes; he will be for Two, and consequently with the *Atheist* for none.

But infine, Councils generally meet to condemn Heresies. And will you have Criminals sit on the Bench with their Judges, or packt with the Jury? no, the Bar is their proper station, and they must receive, not pronounce sentence.

*Eran.* You are not agreed among your selves concerning General Councils: *Bellarmin* gives a list of General Council's being rejected; some for not being approved by the Pope; some for Heresy; And some (as he might have say'd all) as not being received by the Universal Church.

*Ortho.* There may be doubts among us in opinions, but not in Faith. It's agreed by all that General Councils not received, and much more if rejected, are no rules of Faith. And it's true no General Council has been received by the Universal Church, in your notion of the Church; but it's false none have been received by the Universal Church, in the sense of all Orthodox Antiquity, who confined it to one Communion.

*Eran.* The 7th. Chapter is of Councils partly confirmed and partly reprobated. The 8th. of those that are neither manifestly approved, nor manifestly rejected. This is to go through all the degrees of uncertainty. He say's also that several things in those Councils allowed to be General, were foisted in by Heretics: this was to get rid of some objections.

*Ortho.* This is indeed to run through all the degrees

degrees of uncertainty, as to the Councils: but this supposes no uncertainty as to our Faith. For it's agreed among all Catholicks, no Council binds but such as is propounded by the Church to the faithfull, as genuine and undoubted. Hence what ever is reprobated, nor manifestly approv'd, has not the force of a law: and if *Bellarmin* assures us some things were foisted into General Councils by Hereticks, it's not to get rid of objections, but to declare the truth. If they have made bold with Scriptures, what wonder they spare not Councils; and if they have corrupted those in points of Faith, it's not surprising they shou'd corrupt these in things of less concern.

All the other objections strike at Scripture, & ridicule our government, no less than Councils.

1o. The Council of *Lateran* condemns that of *Basile*, which at first was Oecumenical: but afterwards a Schismatical Conventicle: and cannot one part of a Parliamentary session be lawfull, and another Rebellious? The Parliament of Forty two, whilst allow'd by the King, was legal, but when dissolved, a Conventicle of Rebels. And that part which restored King *Charles the II.* assembled without the King's content, was null, till confirmed by his Royal authority. That the Church of *France* receives that of *Basile* throughout, is more than I have read, & I believe more than you can prove.

2do. When one Council condemn's another, we will believe that which is receiv'd by the Church: and I am confident you are not able to produce one former Council generally received, condemn'd of our A

by a later. We must not believe every Council to be Oecumenical, that call's it self so, nor every Parliament to be legal, that pretends to be lawfully assembled: and we distinguish Councils from Conventicles, just as you discern illegal & traitorous Assemblies, from true Representatives of the Nation.

The 2d. Council of *Ephesus* is generally condemn'd by our Church, and I fancy as generally by yours; Unless she has of late taken up *Euchism*, and discarded *Athanasius* his Symbolum? This for a Council, and the Rump for a Parliament are just of the same complexion.

3o. To say a Council is partly right, & partly wrong, is just the same as to give a Parliament whose qualifications. And I am sure our Authour will not deny but some have deserved them.

4to. A true unquestionable Parliament is Judge in one case, and an unquestionable Council in the other: and here is not only certainty, but Infallibility; for the Church is Infallible, and cannot admit for a General Council, one that is not really so.

5to. Tell me by what infallible method you preserve Scripture incorrupt, and I will shew by what caution we conserve the Acts of Councils. What will serve for the one, will be sufficient for the other.

It's certain in the Scriptures there are several readings, and consequently faults; and your Church acknowledges so much. May I not, in the words of our Author, inquire why are they not mended, and

and the supposititious, and adulterate parts struck out, by the  
his Church? Instances have been made by their received  
own Clergy, and more correct translations call'd for.

In fine these objections against Councils furnish a Deist Arguments against Scripture; and if they turn Infallibility into a jest, they wound Christianity in good earnest. Before I propose the Argument, I suppose what no body can deny. 10. That many Catholicks for some ages doubted of Esther, Baruck &c. of the Epistle to the Hebrews &c. as also of some part of St. Mark, St. Luke, and St. John.

2 do. That the English now admit some books which the Lutherans reject: and both reject several which we receive. That they partly admit Daniel, and partly reject him. And in the Gospels, St. Jerom confesses the last Chapter of St. Mark was not received by all: nor all the 22<sup>th.</sup> of St. Luke; and the History of the adulteress 8<sup>th.</sup> chapter of St. John, was questioned by others.

Now, say's a Deist, you Christians eternally harp upon a revealed Religion, and threaten damnation if I refuse to imbrace it. You shew me a monish book, and tell me it's the word of God, penn'd not by men divinely inspired, and transmitted for an infallible rule of practice and belief. I love not half of my eternal fire on the one hand, nor imposture on the other; nor will I take your word without good security and reason.

You are at variance about the letter of these texts, and more about the sense, and most of those super about the Books. So that you run through almost the degrees of uncertainty. Some have been question'd &c,

ut, by the gravest Fathers of your Church; Others  
their received, as Bellarmin notes (De Verb. Dom. lib. 1.  
d for. cap. 3.) by the learned, yet not authorised  
fur- by the publick Judgment of the Church: So that  
and if you must point me another infallible rule, to end  
Chri- these disputes about the infallible rule.

Argu- Besides the Papists admit all *Daniel*, Protestants  
That only a part. What a thing is it to say, *A thing is*  
Esther, *partly right, and partly wrong?* And who is judge?  
as also Is there any certainty, much less any infallibility in  
i. this rule?

books The Papists & Church of England admit the  
several, *Revelations*, but the *Lutherans* turn it over to the  
*Daniel*, *Apocrypha*. Yet this book say's expressly, it is the  
; St. word of God: And if we must not believe eve-  
was nou- y book, that call's it self Canonical, we must  
e; and believe none against it. Again, your very Scripture  
of St. contradicts in one place, what it affirms in ano-  
ther; which must I believe? Or rather can I beli-  
ernally ve either? Sometimes St. Paul speaks as inspi-  
n dam- ed, sometimes as not. Has he not forgot to ad-  
w me monish us of some counsels he gave as *Paul*,  
pean'd and not as an Apostle? But then what a thing is  
for an at the same context shou'd *Be half the word of God*,  
ve not half of man?

ure on But infine what infallible method had your  
it good ancestors to preserve the Original writings, that  
they *Have not been adulterated*. *Eusebius* and *Jrenaeus* tell  
of them they have been. *Why then are they not amended*, and  
t of those supposititious and adulterate parts, viz. the  
ough alast Chapter of St. Mark, the story of the adulte-  
estions &c, struck out? A man is brought into hard  
b

circumstances when he can't strike his enemy without wounding himself, nor beat down Councils without giving over Christianity to the insult of Deists.

*Eran.* Infallibility *Cannot be among men who are fallible.* (pag. 26.)

*Ortho.* Were not the Apostles, and Evangelists infallible whilst they penn'd the Scripture? If not, how do you know, but they writ falsehood for truth; and their own fancies for Divine Revelation? If God could so assist them whilst they writ, that they could not be mistaken, why can't he hinder a Council from Error whilst it defines? You say you have Evidence for the existence of a God; for the Incarnation &c. Does this Evidence give you an infallible assurance? If not, these mysteries are only probably true to you; and therefore may be false: if they do, a fallible man may have infallibility; & if by the Sole assistance of nature in some cases, why not by the influence of the holy Ghost, in any other? Did not God promise infallibility to the Jewish Church?

*Eran.* Yes, and to the Gentile too, but the promises were conditional: there is *still a condition implied, that is, of our Obedience*, and the author shew's it handsomely out of Scripture.

*Ortho.* I doubt not but many promises are conditional. But certainly that of infallibility is not of the number. For first if it be: it weakens the very foundation of Christianity: for before I receive the Scripture for the genuine word of God, I must be sure the writers fulfilled all the conditions,

sions, on which their Infallibility was founded; and by what means shall I come to this assurance?

Secondly. If the promise be thus conditional. *You shall not err so long as you teach, what I have delivered in Scripture;* it seems superfluous, and even absurd. For the Devil is infallible so long as he adheres to Scripture; and it's as impossible to err in this supposition, without, as with a promise of Infallibility.

Thirdly. If it runs thus. *You shall not err in Faith, long as you keep my commandments.* The question will be, who and how many of the Church must transgress God's commandments to evacuate the promise, and dispossess it of Infallibility. Till this be known, it can be of no use. For tho' in general the Church may be regular, many particulars may practice very loose morals; and perchance the non-compliance of those may cancel the promise.

Fourthly. Just now the Gentleman told his Lordship, he plac'd Infallibility no where ( pag. 26.) or can it be among men who are fallible. But ( page 28.) changes his mind, and pronounces God promised a conditional Infallibility; Now these conditions were possible, or not? If not, the promise is illusory, and a mere jest. If they were, by his own concession, fallible men may be made infallible.

*Eran.* God has told us plainly we are thus to understand his promises, as well as his threatenings. *Jer. 18. 7. ( At what time I shall speak concerning a nation ( or a Church ) to pluck up, and to pull down, to destroy it &c. )*

*Ortho.* Mr. L-y has found a place where God's option threatens to punish the sins of his people (unless they repent) with ruin and destruction: and because this comes not up to his purpose, he has modelled it to his fancy, by thrusting in a parenthesis (or a Church) *This is to say, it must do one way or other; if the mountain will not come to Mahomet, Mahomet must go to the mountain* (pag. 198.) The Prophet neither mentions, nor means the Church; he gives no hint of the repeal of the promise of Infallibility; unless by a necessary consequence, the Church must fall with the State, and a new Faith come with new Masters. And thus we have seen the Jewish Church continue, notwithstanding the frequent invasions of Barbarians, and conquest of the Country, nay and their Captivity, to the coming of the Messiah, and the promulgation of the Law, which was to put an end to the Synagogue.

The Lord by chance had fallen upon a Text in *Esay*, where God promises his Spirit shall not depart from his Church. Now Mr. L-y bears down his Lordship, and his text, with half a dozen counter-testimonies, which make no more against the Synagogue's Infallibility, than *In principio creavit Deus Cælum & terram*. for they only signify the Jews had gone out of the way, transgressed the Law, that they were become abominable, *that the whole head is sick, and the whole heart faint*, &c. In a word, that he hated them for their vices. Now let a man read those lines in cold blood, and he will confess they have no regard to the promise of Infallibility; that they suppose a general con-

re God's option of manners, but not of Faith? .  
 (unless I err). But the Jewish Church owes all her mis-  
 and be fortune to the fond persuasions of Infallibility.  
 he ha For she supposed all God's promises unconditio-  
 nal, let her be as wicked as she would; and for this  
 one wa reason she persecuted Jeremy as an enemy to the  
 , Mahr Church. Come let us devise devices against Jeremiah,  
 Proph for the law shall not perish from the Priest. Here the  
 he give Jewish Church stuck, and here the Church of Rome  
 infallible sticks at this day.

Ortho. She owes her misfortune to her Children's  
 come crimes, not to the persuasion of Infallibility: nor  
 even thid did the Jews persuade themselves God's promises  
 the fre were unconditional. And they had learnt by the sad  
 quest of experience of several Slaveries under their Judges,  
 o the co and as many Calamities under their Kings, that  
 on of h their prosperity and God's protection depended  
 agogues on their obedience to his commands. But now  
 in a pla they had given themselves up to all wickedness,  
 Mr. L and cou'd not endure a Censor, because they  
 with ha would not resolve to repent. This harden'd their  
 no mo hearts: and for this reason they persecuted Jeremiah,  
 n princ not as an enemy to the Church, But to the Kingdom,  
 ly signi for denouncing it's ruin: and they contrived his death  
 sgreft as a traitor to the State; not as an heretick against  
 the wh Church. They believed him a Prophet as well  
 n a wo as a Priest, and kept his Prophecies as inspired; and  
 let d he this made them say; When he is taken off, we shall  
 promise still have other Priests, *The law shall not perish from  
 al con the Priest*: nor did it perish even in Captivity. The  
 pt Church of Rome acknowledges God may over-  
 turn all the Cities in Europe, and Rome it self, not-  
 withstan-

Withstanding her Infallibility; That this secures her from error in Faith, but not in manners: and if Europe shou'd Apostatize as Africa has done, the Catholick Church will subsist till the world's end, for God's promise cannot fail.

She Confesses with St. Paul the Gentile Church may be cut off, *If she continues not in the goodness of God*, and the Jews be *Grafted in*. But the translation of the Church from one people to another, makes no alteration in the Faith. God has translated the Faith from Denmark, Sweden &c. into the Indies; But still the Church is the same, as infallible as before; and as it subsisted in the three parts of the known world, when there was not a Christian in America, so it may here, thô there be not one, in Europe.

*Eran.* The Church is compared to a Woman persecuted into a wilderness, to a Lodge in a garden of Cowcumbers, to a besieged City; and lastly that she will be so little Visible, as that Faith shall hardly be found upon Earth. Where then will that Visibility be, which Rome boasts of, as an essential mark of the true Church?

*Ortho.* Our Author takes care to provide Texts, but none to apply them right. A great part is not to the purpose, and most mis-applied. Who told him the Woman persecuted into the wilderness represents the Church? Till he unriddles the mysteries of the *Apocalypse*, he can put no greater stress upon it, than on a conjecture: and suppose it does, does it conclude the Church shall fail: or that it shall become invisible? Not at all. Not the

first

first; for then the gates of Hell will prevail against her with a witness. Not the second, for the Dra-  
gon ( id est ) the Tyrants follow'd her, and poured  
out their rage upon the Faithfull. They will be per-  
secuted, as they were the first 300 years, till Con-  
stantin; but as there was a Visible Church then,  
so there will be one *usq; ad consummationem facili.*

The Prophet compares the City of David to a  
Lodge, and a City besieged, but not the Church:  
that is, in this place he foretells the desolation of  
their Country, *Your Country is desolate;* the ruin of  
Jerusalem, *And the daughter of Sion is left as a Cottage*  
*& a Vineyard, as a lodge in a garden of Cucumbers &c.* but  
he did, are these things invisible?

And the words of our Saviour oppose the Vi-  
bility just as much as the former. The Luciferians  
and Donatists, ( witness St. Ierom & St. Austin )  
run to this Text, to excuse their revolt; pretending  
Faith was decay'd, when they deserted the Church:  
but these Fathers told them they mistook the  
meaning; that Christ lay'd not there shou'd be no  
Faith, but that it shou'd be more rare, especially  
at Heroical Faith, so often praised by the Son  
of God, able to move mountains: and if the Text  
oves the Church will be invisible in the Reign  
of Antichrist, we must conclude it has always been  
visible, for so strong a Faith has always been rare.  
Upon his Lordship's saying, *The Church is glo-  
us, not having spot or wrinkle,* the Gentleman fall's  
upon the Church of Rome. 1o. For making her  
of the Catholick Church; 2d<sup>e</sup>. For applying to  
her self, in this her corrupt State, what ever is said

of the Church, even in her perfect state, and while  
the Corruptions in the Church of Rome are confess'd and la-  
mented by the most learned, and most pious in her own Com-  
munion. To the first I answer, she made not her  
self the Catholick Church, but Christ did, and  
she assumes the Title, it's only in consequence  
of our Saviour's donation.

To the 2d. it's false she applies to her self in her corrupt state, what ever is say'd of the Church in her perfect state; and if his Lordship does, he has gone beyond her commission. But the Gentleman has strained his words, to frame an objection. She is the spouse of Christ, and will eternall continue so; she is without spot in her doctrine both of Faith and manners. But alas, not in the practice, she own's her children are refractor to God's and her commands, that thousands deserve Hell, and that none are without sin. What need of distinctions to reconcile these? Where lies the difficulty, much less the impossibility?

What are these corruptions pious men confess, and who are they that lament them? No pious man at it so Catholick confesses corruptions in Faith, and a. But if lament the corruption of manners; & the Church reflected to her self condemn's them. But the difficulty is, and what find a remedy. And if the menaces of eternal fire one has cannot scare men from Vice, what Means can be imposed to prove more effectual? Are there no corruptions in your Church? Look into the conduct of her to the members, & if no body laments them, it's because all are Guilty.

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THE ELEVENTH  
DIALOGUE.

*Concerning Miracles.*

**ORTHODOXUS** From Infallibility our Author goes to Miracles, but to return immediately to Infallibility. His method is as disorderly as his proofs. However we must take him as he lies, and the Reader must thank him for the confusion.

**ERANISTUS.** You cannot deny but many false miracles have been detected: Had one sham Miracle been detected in the Apostles, I am afraid it had discredited all the others.

**Ortho.** And when you can prove our Church confesses unnumbered false Miracles, as such, much more, so pious it forges the imposture, you may discredit her. But if any have been detected, it's she has detected them, and severely punish'd the Authors. And what does this prove but her sincerity, on the one hand, and that in pure facts, she may be imposed upon, on the other? Had the Apostles feigned a sham miracle, or been instrument of hell to the contrivance, probably the Infidels wou'd it have stood upon their guard, and not believed them, but upon good caution. But had a Christian forged one, and the Apostles themselves discovered

of the Church, even in her perfect state, and while the Corruptions in the Church of Rome are confess'd and lamented by the most learned, and most pious in her own Communion. To the first I answer, she made not herself the Catholick Church, but Christ did, and she assumes the Title, it's only in consequence of our Saviour's donation.

To the 2d. it's false she applies to her self in her corrupt state, what ever is say'd of the Church in her perfect state; and if his Lordship does, he has gone beyond her commission. But the Gentleman has strained his words, to frame an objection. She is the spouse of Christ, and will eternally continue so; she is without spot in her doctrine both of Faith and manners. But alas, not in the practice, she own's her children are refractor to God's and her commands, that thousands deserve Hell, and that none are without sin. What need of distinctions to reconcile these? Where lies the difficulty, much less the impossibility?

What are these corruptions pious men confess, and who are they that lament them? No pious Catholick confesses corruptions in Faith, and doth not lament the corruption of manners; & the Church herself condemn's them. But the difficulty is to find a remedy. And if the menaces of eternal fire cannot scare men from Vice, what Means can prove more effectual? Are there no corruptions in your Church? Look into the conduct of her members, & if no body laments them, it's because all are Guilty.

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all then  
discovered the cheat, and punisht the Authors, the vulgar  
I believe this wou'd not weaken their credit. And Ortho  
if we credit St. Jerom ( de Scriptoribus Ecclesiasticis ) some of St Paul's Disciples to favour their rejected  
Master imposed false Miracles on the vulgar. But when a fair  
St. John detected the fourbery, & degraded the impostor. Judge  
postor. Sed & Tertullianus vicinus eorum temporum aucti,  
refert Presbyterum quendam in Asia amatorem Apostoli Pauli, aounces  
li, convictum à Joanne quod autor esset libri, & confessus non o  
se hoc Pauli amore fecisse, & ob id loco excidisse. This are  
conduct of St. John gave credit to other Miracles you not  
and the same in our Church shoud gain beliefe question  
upon Protestants for those she approves. But a

Eran. The Devil has power to shew great Signs his vari  
and the reason is given as a just punishment to more  
unrighteousness. elieve.

Ortho. No doubt, in the later days Antichrist concerne  
and his emissaries will shew strange Signs and Wonders strada  
by the power of the Devil. But our Saviour ha And th  
fore-warned us of the illusions, that the faithful pro  
may not be surprised. Now grant that St. Bernarde Chur  
St. Francis, St. Xaverius have shewn great Signs. And believe th  
then demonstrate the Roman Church is Antichrist, even as he  
that they were wrought by the power of the Devil are auth  
and we will dispense with you from believing them to mista  
otherwise your innuendo will give Infidels, Atheists, reach  
and Deists, a fair occasion to render the Miracles I am  
of the ancient Church as fabulous, & as equivocal you clasp  
as you make those of the modern. y in yo

Eran. Your books of Miracles and Legends with St. I  
must either all be believed, or all rejected, all comflow. W  
ing from the same authority. And your learn

all them *pia fraudes* to stir up the devotion of  
Authors & the vulgar.

And *Ortho* Thô they shou'd come from the same  
ecclesiastical authority, why must they be all believed or all  
be rejected? suppose a man upon a surprise shou'd  
ar. But ver a falsehood, must he lose all credit ever after?  
he im a Judge after his best endeavour to find the  
mporium truth, condemns an innocent, must all he pro-  
*oli Par*ounces guilty , be esteemed innocent ? this  
*confessus* not only severe, but unchristian. Barring Scrip-  
-te. These are all facts in any history true ? yet wou'd  
miracles you not be gazed upon as a meer Sceptick, if you  
believe question'd all ?

But all come not from the same authority;  
t Signs this varies with the Authors , and we give them  
aent no more credit, than the reasons that support them,  
deserve. The authority of the Church is no more  
concerned in the histories of miracles, than in that  
*Wondre Strada de bello Belgico*, or even *The Knight of the Sun*.  
our ha And those Miracles we read in the Office are  
faithfully proposed as historical truths, nor can I find  
*Bernard* the Church layes an obligation on any man to  
ns. And believe them, I do not say, as divine truths, but  
christ, even as humane. She takes care to follow the most  
e Devout authors, but after all she confesses she may  
g them mistaken in pure facts , and that her Infallibi-  
Atheist reaches not so far.

Miracle I am afraid those *pia fraudes*, those *Holy cheats*  
quivocou clap upon our learned, is an *Impious Calum-*  
-y in your trien t. All cheats are sins, and we teach  
egends with St. Paul, *that evil is not to be done, that good may*  
*all comflow*. We cannot tell a lie , though the salivation  
of learned

of mankind depended upon it, and every cheat is such: for we may lie by doing, as well as speaking.

*Eran.* The common People put their *Legends* upon the same level with the Holy Scripture, as having the same foundation, the authority of your Church: whence Atheists, and Deists take a handle to render both alike fabulous.

*Ortho.* To what shall I impute this flaming calumny? to the Author's ignorance, or malice? It's (I own) inconceivable, a Minister shou'd fasten such a crime upon us in cold blood, against his conscience; and yet no less inconceivable, he shou'd write Controversies without knowing the very first Principles of his adversaries. We confess Revelation ended with the Apostles, and that nothing is of Faith, but what is contained either in the written Word of God, or unwritten, delivered by the Apostles in the first age, and conserved by Tradition in the following. And as for the common People, not one of a hundred ever heard of a *Legend*; how then can they put them upon the same level with Scripture? and those who have, are better taught, than to commit so monstrous an absurdity. Our doctrine of Miracles makes neither Atheists, nor Deists; but your submitting Scripture to every man's private Judgment, has multiplied both, and brought forth protelites to the Jews, and Musselmen to the Mo<sup>m</sup>hetans.

*Eran.* Do you believe the relicks of our Lady's milk, the wood of the Cross, shewn in many places,

places, or that the same head of a Saint is in two places?

*Ortho.* I do believe not a Miracle because it's strange, nor believe it because it's printed. I measure my disbelief, and belief by the motives. That our Lady's real milk is shewn in any place, I do not believe: for what is call'd so, is pretended to be nothing else, but particles of a white stone, on which our Lady gave suck to our Saviour, at his flight into Egypt. Nor do I believe all those pieces, that are shew'd in many places, are the wood of the Cross; tho' if they were, they wou'd not make half the bulk of the real Cross: Infine I do not believe the head of the same Saint is in two places; but part of it may be in one, and part in another; and the heads of two Saints supposed to be the same, may be in different places; and I am informed this is the case of the head of St. John Baptist: Some say the fore part is at Amiens, the hinder at St. John d' Angeli: others that they are two whole heads, of two Saints call'd John; take which you will, Faith has no interest in the decision of this opinion: it's free to take what side you please. As for the *Devotions of the Church of Rome*, they are as truly related there, as the Case is Stated by our Author, between the Church of Rome and England, id est, you find in many places imposture, and throughout mis-representation, and Calumny.

T H E



## THE TWELFTH DIALOGUE.

*The insufficiency of Private Reason.*

**F**RANISTVS. Pray tell me, why do you believe **F**a God? it wou'd be blasphemy to say you believe it upon any authority: for that wou'd place such an authority above God; it wou'd be non-sense to say you believe it, either from the Church or the Scripture; because you can believe neither, without first believing there is a God.

**Ortho.** Indeed if this Theological System will not fetch a Papist out of the enchanted Circle, nothing will. But in reality if our friend understood the very notions of Faith and Opinion, wou'd he propose such a question? Pray let me put such another. Why do you believe the first problem of Euclide to be a demonstration?

**Eran.** I don't believe, but I know it is.

**Ortho.** And by discourse I don't believe a God, but know there is a God. Faith is an assent proper *authoritatem lequentis*; and the first assent to this truth, *there is a God*, relies no more upon Authority, than to this, *the first problem of Euclide is a demonstration*. But then I see no reason why upon another motive, viz. Revelation in Scripture, I

can't upon th

can't believe there is a God.

*Eran.* That's impossible; for then you will run in your old Circle.

*Ortho.* Impossible! Then you must dash out of the Creed *Credo in Deum*. For you may know there is a God, upon reason: but must believe in him, upon divine authority. And where will you find this but in Scripture? nor is there any fear of a Circle. For I believe a God, because he has reveal'd it in Scripture. I believe the Scripture to be his word, because the Church, which is infallible, tell's me so. I believe the Church to be infallible, because the Tradition of all ages assures me Christ did reveal this truth to the Apostles, and they to their Successors.

*Eran.* It's blasphemy to say you believe it upon any authority, for that wou'd place such an authority, above God.

*Ortho.* That expression is not proper (as your friend say's upon another occasion) and carelessly used in this place: and I fancy a few instances will turn either non-sense or blasphemy upon the Author. Is it blasphemy to love our Blessed Redeemer, because he died for us?

*Eran.* It's blasphemous to say it is.

*Ortho.* Do I set his death, which is the motive, above Christ?

*Eran.* No.

*Ortho.* Tell me then, when I believe a God upon his own Authority, why do I place that authority above him? When I believe a fact upon the authority of a Prince, do I place his

his authority above him? Mr. L-y's Arguments are sometimes as improper as his expressions; and he reason's just as carelessly as he speaks.

*Eran.* We can have nothing but our Reason, for the belief of a God. And we cannot have more assurance, than this. For example, have you not more assurance there is a God, which you believe purely upon reason, than that there is such a thing as *Transubstantiation &c*, which you believe upon the authority of the Church?

*Ortho.* Our friend speaks here again very Carelessly. For we do not believe a God purely upon our Reason; Science stands upon reason, Faith relies upon authority. I believe a God, and Transubstantiation with the same firmness: for both rely upon his Authority, and both are proposed to me by the same Church: and I will rather doubt of the reasons that prove a God, than of the truth of these Revelations.

*Eran.* Then you will go hand over head, and act against all the rules of Reason.

*Ortho.* I shou'd act against reason, if I did otherwise; For according to all prudence, reason and piety, it's imprudent, unreasonable, and impious, not to use all submission of the understanding to that which is evidently credible to be God's Word, (a) and that to the full as much, as that which is confirm'd by a miracle. Now what is affirm'd by the Church's unanimous Tradition

(a) Quest. of Quest. pag. 359.

is no less evidently credible, than what is confirm'd by a Miracle; it's evident therefore to me, that I am obliged to believe God has revealed those two points: and because on the other side it's evident God can neither tell an untruth, nor deceive me, my Will forces the Understanding to cleave so fast to those articles, that all seeming demonstrations cannot withdraw it.

*Eran.* But to say God is obliged to give every man an out-ward infallible Guide, is making too bold with Providence.

*Ortho.* To deny he has given such an one to his Church, is (I am sure) making bold with his Goodness & Veracity. Had he thought fit to leave the world meerly to the Law of Nature, he might have left men also to the meer guidance of Reason; but seeing he sent his Son to satisfy for our sins, and to plant revealed Religion, and that he has declared, *Qui non crediderit, condemnabitur;* And since without the Profession of this Faith, *Impossibile est placere Deo,* How can his Goodness impose such an obligation upon me, unless he has provided a certain means to come to this Faith, to distinguish Truth from Imposture? Experience is a demonstration that Scripture & Reason are insufficient. The one may be mis-interpreted, and the other deceived; and how shall I discover the Error, and correct it, unless I have a guide, whom God will not suffer either to impose, or be imposed upon? *God has made creatures as it has pleased him,* *Man must work out his own Salvation, by his Obedience to the will of God:* This is true: But he will's us to

imbrace that Religion , his Son revealed , and his Apostles taught , under pain of damnation : And how shall I distinguish this ? And thô I find it , how shall I have such an assurance , as rather to loose my life , than to abandon it ?

Can a man , in prudence , die for a Religion , unless he has an infallible certainty it is the true ? And can God in his goodness impose such an obligation , unless he has left means to assure us ? You say we must appeal to our private Judgment in all things . I rely upon it in this , and I am confident no unbias'd Reason will contradict me .

*Eran.* God is no respecter of persons ; but according to your argument , there is great respect of persons with him , and his goodness has failed for the greatest part of mankind : for what out-ward Guide is there to Jews , Heathens , Mahometans , and Christians , and to the many subdivisions among these ?

*Ortho.* God is no respecter of persons , in St. Paul's sense , for he does Justice to all . He rewards , and punishes every man according to his works : But in another sense there is great respect . He bestows his favours where he pleases , and often passes over those , who wou'd employ his graces to his honour , to place them on those , who only abuse them to enhance their crimes , and hasten their damnation : how many has he cleansed from their sins in Baptism , & instructed in his Religion ; and how many has he left in Asia , and America plunged in ignorance , and brutality ? Our call is an Act of pure kindness , and Mercy : and the abandoning others

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others, of Justice. These have no Reason to complain, and We have a thousand to thank him, for having chosen us before millions, who wou'd have been more gratefull for the favour. He has left the same Guide to Christians, Jews, Gentiles, and Mahometans viz. his Church. It's plac'd upon a Hill, all may see it. Education & prejudice will not excuse those, at God's tribunal, who refuse to consult it, and to follow it's directions.

We are all criminals at God's Tribunal. The Bar is our place, not the Bench: and therefore we invade God's office, when we pretend either to absolve, or condemn any man. No Infidel will suffer, but for his crimes, nor be saved, but by the merits of Jesus Christ: but whether any will be saved, who have not heard of him, is a question not easily determin'd. The Scripture seems wholly for the Negative. There is no name, say's St. Paul, under Heaven, by which we can be saved, but that of *Iesu*. Without Faith, it's impossible to please God: and I am of opinion with St. Thomas, that if a Barbarian lived up to the Law of nature, God wou'd send an Angel to instruct him in the Christian Faith, or inform him by an immediate Revelation. Thus by Miracle he converted the Centurion *Cornelius*: and St. Austin (Lib. 1. de Bap. c. 8.) gives the Reason *Because whatsoever goodness he had in prayers, and almes, the same cou'd not profit him, unless he were by the hand of Christian Society and peace, incorporated to the Church. He is bid to send for Peter, that by him he may learn Christ, and be Baptized.*

• However the Scheme our friend draws of the state of the poor Barbarians, is too advantagious; and seems to put them on the same level with Christians: but this is to confirm his notion of the Church: which is very extensive; and he who takes into it all Christians, may easily let in Turks and Pagans.

Not one of the facts he proposes comes up to his purpose: God say'd none upon Earth was like Job: but he never say'd Job was out of the pale of the Church: he professed the Revealed Religion as ancient as the world, and in explicite terms believed in the *Messias*; The Law of Moses extended only to the Jews, & so reacht not Job, who was a Gentile. Christ say'd of the Woman of Chanaan, *Great is thy Faith*. She was therefore a true believer. To the Samaritan, *Thy Faith has made thee whole*: he then was no Schismatick but a Christian. How do these examples prove any thing in favour of Infidels, unless converted to the Faith? and then they signify nothing to support his System.

From the fury of the Jews against St. Paul, for last mon<sup>t</sup> telling them the Gospel was to be extended beyond the pale of their Church, he comes to the rage of the Zealots of our Church, when they hear of the Gospel's being extended out of the Pale foretold of our Communion, thô with Christians, who hold the three ancient Creeds &c.

If Catholicks rage at your extending the Gospel, they are to blame: the daies of your Zeal are continue past; you injoy the fruits of your forefathers Reuerance bellions, wives, and livings: you solace your selve and the P  
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under your Vines and fig-trees, without any solicitude for your neighbour's Salvation ; and if you labour, it's where you may gain, not where you may suffer. Your Preachers from the beginning held forth, with liberty in their mouths & swords in their hands. To these your Churches owe their rise, and their increase. There were fat benefices in Europe, and fine women, that is, wealth and pleasure. These quicken'd their Zeal, and set Churches and Monasteries on fire, to rake silver out of the ashes : but among the Barbarians nothing is to be got, and a life may be lost ; and so you sleep at home, without any concern for Idolaters abroad.

The Church of the Jews, and the Catholick  
*Have the same plea for Infallibility*, the promise of God; but the former had none for Supremacy, (For that of the Gentiles had no obligation to submit to the Law of the *Synagogue*) had she had any for perpetuity: but she was to end at the coming of the *Messias*, and the Catholick to stand till the last moment of time.

*Eran.* I can't think there will be a visible Church to the of *Rome*, with Cardinals, and the Pope at their head, when that time comes; Our Saviour has foretold, *When the Son of man cometh, shall he find* , who *faith on the Earth*?

*Ortho.* There was a Catholick Church before there were any Cardinals in the world, and wou'd continue, thô the dignity were quite abolish'd : *Rome* may be levell'd with the ground, and the Pope abscond as in ancient persecutions: *how*

however the Catholick Church will continue, thô the particular Church of **Rome** perish. Christ has promised the one, but not the other. And were there not a **Visible Church** found, there wou'd be no **Visible** persecution.

**Eran.** The State of the Church is better represented by the seven thousand who had not bowed to **Baal**, but of whom **Elijah** knew none, but thought he was left alone.

**Ortho.** You may as well conclude the **Roman** is now no **Visible Church**, because it's not **Visible** in **Denmark**, and **Sweedland**. The **Jewish Church** was at that time very **Visible** under **Tosaphat** in **Iuda**, and perchance never in a more flourishing State; and althô the faithfull did abscond in **Israell**, they exercised their Religion publickly in **Ierusalem**: I wonder your friend shou'd here take so much pains to prove the Church will not be **Visible** in the later daies. Will there be then no true Church? This run quite counter to Christ's promise. Will there be no obligation to communicate with that Church, to profess her doctrine? It's hard to joynt the **Communion** with her, if she be invisible; and as hard to learn of her, if we know not where to find her. Has our Saviour repealed this Decree **Qui non crediderit, condemnabitur?** I believe not. He must therefore furnish people with means to know what they must believe, and this must be the **Visible** Doctors, and Pastors; for there is no other

**Eran.** If the **Jewish Synagogue** was infallible, how could it receive our Saviour?

**Ortho.** Thô it was infallible, it was not perpetually in

al. They knew it was to end at the *Messia's* coming, who wou'd free them from the slavery of the old, and publish a new Law.

*Eran.* It's perfectly begging the question of the *Jews*, to suppose that Christ was the *Messias*; for that they deny, and bid us prove it.

*Ortho.* We don't suppose Christ was the *Messias*, but prove he was, by the stupendious Miracles he wrought, by the Prophecies of him, and insin by all those methods the *Jews* prove their Religion.

*Eran.* The *Jews* will answer all this by the authority of their Church, which say'd, *Have any of the Rulers or the Pharisees believed in him? But this people who knoweth not the Law are accursed.* They say'd Christ wrought his miracles by *Beelzebub*; & who was to be judge in this case, the People, or the Church? Upon the foot of the authority of the Church, it was impossible at that time for any to be a Christian.

*Ortho.* Those words were spoken by some Priests, But by what figure do you confoun'd the opinion of a Priest with the Judgment of the Church? They knew it's Infallibility was to end with the *Messias*: and their dispute was only whether he was the *Messias*. Both these points are manifest in Scripture. The Tradition was so Universal that the *Messias* wou'd preach a new Law, that the Schismatical woman of *Samaria* confess'd it. I know, say's the *Vine woman*, (John. 4. 25.) That the *Messias* cometh, no other which is call'd *Christ*. Therefore when he cometh, he will tell us all things.

And in the place cited by the Author, the *Jews* perpetually interposed the Authority of their Church: but

but the uncertainty of Christ's being the *Messias*, (John. c. 7.) Some say'd this is the Prophet indeed; others say'd this is Christ. But certain say'd, why doth Christ come from Galilee? Doth not the Scripture say that of the seed of David, and from Bethlehem, the town where David was, Christ doth come: You see no pretence to Infallibility, no retreat to the Church with-drew the People from believing in him: but a doubt whether he was the *Messias*: they supposed he came not from Bethlehem, but from Galilee: and consequently cou'd not be the person he pretended: and the Pharisees reprehending their messengers, for the praise they gave our Saviour at their return, told them that not one of the Pharisees, who were better versed in the Scriptures, than the unlearned multitude, believed in him. But this answer had no relation to the Infallibility of their Church; this hinder'd them not from receiving Christ. His being not of Bethlehem, as they fancied, but of Galilee, was the obstacle; and therefore they bid Nicodemus, Search and see that from Galilee a Prophet riseth not. Your friend is unfortunate in his quotations, and one part of the Text evidently confutes the application of the other.

In a word the Jews did believe their Church was to fall at the coming of their *Messias*, that they wou'd murder and reject him, that their Temple shou'd be razed to the ground, and their Sacrifices end with their Temple; and Christianity demonstrated so earnestly recommended to the Lord in the fable, confesses it. Before the coming of Christ the Jews understood these Texts as we do, to be certain

meant of the *Messias*, and of none other ; but since that time they have fix'd themselves to put the most strain'd & contradictory meanings upon them.

How came the Jews in one book to understand the Prophecies of the *Messias* in one sense? and in the *Cafe* stated in another? The reaon is evident: there he attak'd Deists, here Papists; and the same sense will do no execution upon Both: and therefore he clear's the Jews, and modell's their belief to his present exigency: and thus we may learn what stress is to be lay'd on private Judgments, which vary with our interests, and pronounce generally in favour of passion and prejudice.

It's true the Jews did conspire to put out of the *Synagogue* those who confess'd Christ, and did excommunicate the blind man. But in the examen of the miracle, did they disprove it by the Authority of their Churches? did they condemn it of imposture, because it oppoled it's Infallibility? Indeed in spight of this miracle they resolved to stand to *Moses*, *We know that God did speak to Moses*, and to give no credit to Christ: *But this man we know not whence he is*: id est, he cannot be the *Messias*, as he pretends, because he is a *Galilean*, not of *Bethlem*: so that it's evident by their whole discourse, no pretence to a perpetual Infallibility withdrew them, but an affected ignorance that he was the *Messias*.

But besides it's very strange our Blessed Saviour, who passionately desired the conversion of the Jews, ( had Infallibility stood in the way ) shou'd never indeavour to disabuse them: he told them plain-

If he was the *Messias*, and added miracles to support the declaration: and pronounc'd them inexcusable, because they wou'd not submit to the prodigies he wrought among them. Now had they been perswaded the infallibility of their Church wou'd remain after the coming of the *Messias*, he wou'd first have removed this obstacle, which render'd all other proofs ineffectual; But he never levell'd one proposition against this Tenet, nor the *Pharisees* a word in it's defence; so that this pretended Infallibility, and perpetuity is a meer invention, never obtruded, nor even thought of by the Jews. The truth is, our Saviour inveighed severely against the Pride, Avarice, & Hypocrisie of the Priests; this raised their hatred & envy against him; & these two passions mis-construed all his actions: they turn'd his miracles into Magick, his vertue into vice, & every motion into a design. Their example influenc'd the Populace, their invectives inflamed them, and their fury hung him upon a Crois; so that the scandal to the Jews was not the authority of their Church, but their own obstinacy and malice.

And to clear this point, when the Jews contend-ed Christ was not the *Messias*, he disproves their mistake by Four testimonies: 1o. by Saint John's *Ego testimonium perhibui quia hic est Filius Dei.* 2d. By that of Miracles, *Ego testimonium habeo magis Ioanne: opera enim quae dedit mihi Pater ut perficiam, et testimonium perhibent de me, quia Pater misit me.* 3o. of his Father, *Hic est Filius meus &c,* 4o. of the Scripture, *Scrutamini Scripturas.* Now had the Jew-

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been possess'd with our friend's perpetual Infallibility , all thole testimonies had been insignificant : Christ must have first disabused them of that Capital Error; and then the sending them to the Scripture , had been to harden them in their infidelity ; for the mis-understanding of it, is supposed the cause of their obstinacy, after the Ascension. Did ever any Jew indeavour to confute the Apostles miracles , and Doctrine by their pretended perpetual Infallibility ? This was the time to make the most of it : and had been alone a sufficient argument to answer a hundred Miracles: but the Apostles were quite silent on the subject , as well as the Jews , who opposed nothing but spite, malice , and obstinacy, as Saint Stephen upbraids them. How many Fathers have attack'd the Jews, and by dint of reason and Scripture have proved the truth of Christian Religion , and the nullity of theirs ? yet not a word levell'd at this Capital Error , no indeavour to remove it : without which it was impossible for a Jew to come over to Christianity . Were they so ignorant as not to mention it ? and so foolish as to labour in vain ? but in truth Infallibility stood not in their way ; our Author accuses them to clear himself: and lay's this Error at their door , to frame an Argument against Papists.

*Eran.* Had the Church first known the Messias when he came , and declared him to the People, then they wou'd all have believed in him.

*Oribo.* This is uncertain: That the *Synagogue* did know sufficiently he was the *Messias*, is not

to be question'd ; they acknowledg'd never man had wrought such Miracles , the Scribes and Pharisees were witnesses of the cure of the blind man, and all the City of the raising of *Lazarus*, and multitudes heard the voice from Heaven, *This is my beloved Son, hear him:* these Miracles were too evident to be denied , and the Jews hearts too hard to be softened by them ; so that all only served to inflame their fury, to stifle their evidence by the Death of *Lazarus*, and the Crucifixion of our Saviour. God therefore order'd it so , that the *Synagogue* had all even the most strong motives ; he notwithstanding wou'd leave them free to receive, or reject him : and they abused this liberty to his destruction , and their own reprobation. But Mr. L-y gives a reason both ridiculous and untrue : and flings a comment upon it composed of Jargon and nonsense. Had Christ been received upon the declaration of the Church, *We had gloried in the Church, whose authority wou'd have been Prior and Superior to that of Christ himself, as being the ground upon which we believe him.* But *as the Sun cannot be seen but by his own light so God and Christ cannot otherwise be known.* Is not here profound Divinity ? but pray when you believe a God upon reason , the reasons that induce you to believe , are they Superior to God ? By tradition you receive Scripture : is it Superior to Scripture ? you cannot believe an Article of Faith but upon God's authority, viz. *Quia Deus verus & verax revelavit.* This Revelation must be proposed, and made credible, by some prudential motive :

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man Do you place this motive above God's Authority, above Revelation? But what does he mean, blind Christ cannot be known but by his own light? If he had wrought not one Miracle, cou'd the Jews have read Meſias in his face? did the beames of his Divinity flash conviction? I believe not. He sent the Jews to his Miracles for information, and only yet he never intended to place them above himself. What therefore signify these fine expressions gilt with original light, the Moon and Stars, but to supply the defect of sense, with fine Language, and to put off a bad reason, under the disguise of a gaudy dress? and here he quotes Saint John, and lards his follies with Scripture, to expose them. He was known by his own light only, we beheld his glory, of the only begotten of the Father. It's certain Christ upon was the only Son of the Father, it's certain Saint Christ John saw his glory on Thabor, after his Resurrection, urch, and at his Ascension, but did this appear to the world Jews before his passion? The Sanctity of his Life id appear, the glory of his Miracles did; and these made it evidently credible to the Jews he was the messias, & lay'd upon them an obligation to receive him; and they sin'd damnably in rejecting him.

Eran. The Bishop of Meaux asserts the necessity of a living Judge to direct men: and say's that when Christ was come he was the living our to judge: and so the authority of the Jewish Church Faith as superseded. But this is gratis dictum begging the question of the Jew, who upon the autho- posed, by of his Church, denies our Christ to be the motive: messias.

*Ortho.* First supposing the Jew did rely upon the authority of his Church: on this account he cou'd not reject our Saviour. For from his Baptism to his Seizure in the garden, we find no Sentence pronounced against him by the Church. Some Priests indeed declaim'd against him, and those that follow'd him; yet he was admired by all, and thousands believed in him: witness his glorious triumph on Palm-Sunday, when all the People accompanied him with a thousand Hosannas. *Filio David, Benedictus qui venit in nomine Domini.*

They cou'd not reject him after his captivity, & damnation, upon the authority of their Church. First because the Sentence was pronounced by a Cabal of the Priests of *Jerusalem* only, not by a General Council. This therefore cou'd no more be look'd upon as the sense of the Jewish Church than a Sentence given by the Bishop and Clergy of *Canterbury*, for an act of the Church of *England*. For there were Jews, and Synagogues, in all the chief Cities of the Empire, who never heard of our Blessed Saviour, and consequently had no hand in his death. Those of other parts of *Judea* were not of the conspiracy, so that not the tenth part of the Priests were called to the Council, or concerned in his death. Secondly because Christ had proved himself to be the true *Messias*, who was to raise a new Church out of the ruins of the *Synagogue*. And this they read in their Prophets, and acknowledg'd it also: and never pretended the authority of their Church was to take place of that of the *Messias*; but in spite of conviction stood

to it, he was not the person. So that Monsieur de Meaux begged no question of the Jew, but proved that Christ was then the living Judge.

*Eran.* When did the *Synagogue* expire?

*Ortho.* When Christ died on the Cross.

*Eran.* Then for those three daies at least, God had no visible Church; for the Jewish was superseded, and the Christian not yet begun. Of the Apostles one betray'd him, another fore-swore him, and all forsook him: they had quite given him over, and never expected to see him more. All their hopes died with him, and they expected no Redemption. Where then was the Church? I fear you will not find it confined to one Laick, one Woman, or one Baptized Infant.

*Ortho.* The Christian Church began with Christ's preaching, and the first Convert was the first Christian; and till the Passion, God had two visible Churches, the Jewish and the Christian. In the space of three years our Saviour increased the number of the faithfull, by his painfull preaching to such a degree, that the Priests took check at the multitude, and resolved to stop the progress by his death. *What do we do* (cried they) *behold he draweth all the World after him.* These he left, and we cannot find in Scripture they apostatized. It's true Saint Peter denied him, but he repented on the spot, & his denial sat only on his tongue, so that though he was guilty of perjury, he was clear of Infidelity. The others forsook Christ: but fear drove them away, not Apostacy: their flight argued want of courage, not of Faith: in a word we read

no where that either *Ioseph of Arimathea*, *Nicodemus*, *Nathanael*, *Lazarus*, or the Holy women re-laps'd. The Holy Ghost descended on a hundred and twenty: and St. Paul assures us our Saviour appear'd to *Quingentis fratribus*. all his Converts: for the Apostles began their Mission after Pentecost and till then durst not appear, much less preach in publick. Here was the face of a Church, even the three daies Christ lay in his Grave, and will continue till the General Resurrection. It's true the Apostles doubted of the Resurrection; but you must observe that thô Christ had fore-told he wou'd rise the third day, *Ipsi nihil horum intellexerunt*, & erat verbum illud absconditum, & non intelligebant quæ dicebantur. And *Nondum sciebant Scripturas quia eporteret eum à mortuis resurgere*; they were ignorant of the Mystery: Christ indeed had declared himself in very plain terms; yet they were so dull, they understood not his meaning, *nihil horum intellexerunt*. When he made his Resurrection evident by his presence, none dis-believed, but *St Thomas*, who sinn'd beyond peradventure, because he refus'd to acquiesce to the unquestionable authority of the Apostles. Suppose *Cleophas* and his companion had quite given him over, and never expected to see him more. And did their despondency concern the others, who had better hopes? but their words, as they ly in the Evangelist, have small resemblance with the turn our Author gives them; they were stunn'd at our Saviour's death, and waver'd between hope and fear, but ga[n]e no way to despair, *We trusted he wou'd have redresse the*

ned Israel. Do these words import They had quite given him over, and never expected to see him more? That all their hopes died with him, and they expected no Redemption? If we read on, we shall see they had not lost all hopes. Some of our women frightened us: who told us they had seen Angels, who say'd he was alive; and others went to the monument, and found it true, what the women had reported. Thô these testimonies did not give them assurance, they secured them from despair; and our Saviour accused them of hardness, for not believing the women and others, but not that they expected no Redemption, *O stulti & tardi corde ad credendum.* So that the various Systems levell'd against us by the Author conclude nothing, but that his labour has surpass'd his success.

*Eran.* But where was the living Judge when Christ lay dead in his grave? If there was none for three daies, it might be so for 300 years.

*Ortho.* Thô there were none, still your illation would be illegal: 1o. Because Schisms could hardly arise in so small a compass of time. 2do. because the number of the faifthfull was little, and all instructed by the mouth of God himself. 3to. Because no Judge being appointed, it became our Saviour's goodness to prevent disputes by the influence of his divine assistance. But this Church being designed not for one City, or age, but for the whole world, and all ages, Differences must and will give arise among a multitude of men of various interests, dispositions, and tempers; and unity wou'd become impossible without a living Judge to compose them.

It is evident the forty daies after the Resurrection, Christ was the living Judge. Then he compleated the Apostles priesthood, consecrated them Bishops, gave St. Peter the Supremacy, revealed more Mysteries, commissioned them to preach, and framed the Hierarchy. After the Ascension St. Peter enter'd upon his charge, and his succession will continue the exercise of that great dignity to the world's end.

*Eran.* This is giving up the Church quite as a Society without Government, discipline &c.

*Ortho.* All things in this world, you know, have a beginning, and require time to come to maturity. Christ might have finish'd the whole frame of his Church before his Passion in one day, as God accomplish'd the whole Creation in seven. But he thought fit to carry it on by degrees. Shall we question his conduct? In a word, there was Salvation in the Jewish, and Christian Church while Christ lived. The Jewish was cast off as to the obligation at least, at Christ's death, and expired with him, when he died on the Cross. God had always a visible Church.

*Eran.* You have told me you place the Infallibility in lawfull general Councils, and in the Church diffusive: supposing this, where is your living Judge for your appeals in case of divisions. Trent is the last Council which ended 150 years ago; and probably there may not be another since that time. Where then is the living Judge always in being? The Canons of past Councils are not living: contrary expositions are given to several, by the learned of your Com-

inunion, as for instance, concerning the third Canon of the great Council of Lateran. Bellarmin maintains the literal sense, the French are put to hard shifts, and many distinctions to solve this. But it's impossible, for either that doctrine must be true, or this Council has erred.

Ortho. It's true the Council of Trent is the last. Perchance there may not be another, till you and I ly in our graves. It's true the Canons of past Councils cannot speak: But the Scripture is no less mute: contrary expositions have been given to many Canons, and as opposite to most texts of Scripture, by the learned of all Communions. It's true each man's private Reason is your sole Judge, and for this cause it's impossible for you to come to an agreement, till all men's Reasons be brought to the same gage, and this will not be concluded in twice 150. years. But we have a Judge that can pronounce sentence, and reconcile our differences in a much shorter space. It remain's to shew, when divisions arise, what methods we take to repress them, & to what Court we appeal for justice. And I will exemplify this in the proceedings against the Iansenists.

Iansenius writes a book, and one of his admitters publishes it. Immediately some cry out Heresy Heresy, others with heat defend the doctrine, and Father it upon the great St. Austin. In France it's received with applause, and approbation by some, and condemned by others with more Zeal, and as much warmth. The Bishops assemble, *Videre de verbo hoc*, as the Apostles did at Jerusalem, and appeal to the Pope according to custom, to give

Judgment what they are to imbrace. The letter deserves a place in this treatise, to demonstrate the Bishops of France are no *Heretici tolerati* as Mr. L-y insinuates, but true sons of the Church and of the Pope, as far as Faith obliges.

### BEATISSIME PATER.

*Majores causas ad sedem apostolicam referre Solemnis Ecclesia mos est, quem fides Petri nunquam deficiens perpetuo retineri pro jure suo postulat. Equisima huic legi obsequentes de gravissimo circa Religionem negotio Sanctitatis Tua scribendum esse censuimus. Decennium est ex quo vehementissimis turbis Gallia magno nostro moerore commoveatur et librum posthumum & doctrinam Reverend Cornelij Iansenij Irenensis Episcopi. Tales quidem motus sedari oportebat cum Concilij Tridentini Auctoritate, tum Bulla illius qui Urbanus VIII fel. mem. adversus Iansenij dogmata pronuntiavit, & decreta Py V. & Gregorij XIII in Bajum edita confirmavit. Atque hujus quidem Bulla veritatem ac robur novo diplomate vindicasti. Sed quia nulli sigillatum propositionem certa censura nota inusta fuit, Locus etiamnum aliquo quorumdam cavillis & effugiis relictus est. Intercludendum autem penitus speramus: Si, ut precamur, Sanctitas Tua quidam bac in re sentiendum sit clare distincte, definiat. Obtestamus ergo ut has praesertim propositiones de quibus disceptatio periculosior, ac contentio ardentior est, Sanctitas Vestra expendat, & perspicuum ac certam de unaquaque sententiam ferat.*

Eighty five Prelates subscribed this letter, and sent it with their Deputies to Rome. The Iansenists did patch'd theirs. Both sides pleaded their cause acknowledged

the Pope's tribunal : after a long and juridical examen , he pronounced Sentence, and condemned the five Famous propositions of Heresy. He sent his Bull into France dated May 31. 1653. All the Prelats, five excepted, received it with open arms, and the 13<sup>th</sup>. of July return'd him thanks in another Letter full of Zeal, piety, and submission : Who is here acknowledged by the French Clergy the living Judge ? The Pope: But is his Judgment infallible ? This is not of Faith : unless it be received as *Innocent's* was by the Bishops, to whom it was address'd , and by the greatest part of others in all Nations. Then it's look'd upon by Catholicks as an infallible rule of Faith , and those are judged Hereticks who oppose it. Nor is it necessary all the other Prelates receive it with an express consent ; no opposition suffices.

2dly. If a Provincial Council, or even a private Bishop condemn's a proposition as Heretical, and the Pope approves it, and all other Prelates receive it ; Catholicks esteem this decision as infallible, as that of a general Council. Thus the Pelagian Heresy was first condemned by the Bishops of Africa , and at their intercession , by *Innocent* the I. and insin by *Zozimus* in his Epistle *Ad universos orbis Episcopos*, who received his Judgment ; which made St. Austin cry out, *Iam finita est causa.* The Pope has pass'd Sentence , the Pastors of the Church have received it, the Controversy is at an end. And the Bishops of France declare this, & more than Mr. L-y and his friend Dupin are willing to accuse at knowledge , in their answer to the Pope of July 15<sup>th</sup>.

15th. 1653. Quo in negotio illud observatione dignus accidit, ut quemadmodum ad Episcoporum Africa relationem Innocentius I. Pelagianam Hæresim damnavit: sic ad Gallicanorum Episcoporum consultationem, Hæresim ex adverso Pelagianæ oppositam Innocentius X. Auctoritate sua proscripterit: Enimvero vetusta illius etatis Ecclesia Catholica sola Cathedra Petri Communione & Auctoritate fulta, quæ in decretali Epistola Innocentij ad Africanos data elucebat, quamque dein Zozimi altera ad Universos Orbis Episcopos Epistola subsecuta est, Pelagianæ Hæresis damnationem absque cunctatione subscripsit. Perspectum enim habebat non solum ex Christi Domini pollicitatione Petro facta, sed etiam ex actis priorum Pontificum & ex Anathematismis adversus Apollinarium & Macedonium nondum ab ulla Synodo concilicâ damnatos, & Damaso paulò ante iactis, Iudicia præficienda regula Fidei à summis Pontificibus lata super Episcoporum consultatione (sive suam in actis relationis sententiam ponunt, sive omittunt, prout illus collibuerit) Divinitus què ac summa per universam Ecclesiam auctoritate niti: cui Christiani omnes ex Officio, ipsius quoque mentis obsequium praestare teneantur.

Thus thete great Bishops in this dispute with the Iansenists behaved themselves. They appeal'd to the Pope for Judgment, he publishes his sentence, all subscribe; and now the decision by the reception becomes authentick, unchangeable, insine infallible.

Thô therefore neither Councils nor Canons are Living, nor can speak for themselves, the Pope and Church can speak for them, and (did they think fit) can decide the true sense. But as it has not pass'd Judgment upon a hundred Texts in Ser-

pture,

ture, the true sense of which is disputed; and volumes printed giving contrary expositions; so it leaves the sense of Canons undetermined, as chiefly regarding only discipline, which is alterable according to times, places, and circumstances. As for the third Canon of Lateran, I have shewn in another place, it cannot prejudice our cause; and that the French are neither put to *hard shifts*, nor many distinctions, to solve it, and that it neither follow's that Council has erred, or that the depositing doctrine is true.

*Eran.* To believe there is an infallible guide I must have some reason, and can be no more sure of it, than of the truth of that reason, upon which I believe it: so that all return's upon my own reason still. And the Apostle disclaimed dominion over our Faith: *If we, or an Angel from Heaven preach any other Gospel unto you, let him be accursed.* Did not this make them judges whether any new Gospel, or doctrine was preach'd unto them?

*Ortho.* To believe there is an infallible guide, you must have some reason: as well as for the belief of Scripture, and of the Incarnation; for Faith is a prudent assent and consequently must have a reasonable motive. But it is not true that an act of Faith is not more certain, than the motives that induce to believe. So we must recur to our reason to expend the motives of credibility, and these make it so evidently credible, that God has constituted his Church our infallible guide, that we cannot prudently doubt but he has. The same

tradition that gave us the Scripture, handed down to us this truth: and in Scripture we find this confirmed in at least ten places. Upon the Authority of the Church alone, St. Austin received the Scripture; and he protested he would absolutely reject it, if the *Manicheans* weaken'd her Authority: To all her decisions she required an immediate submission and pronounce'd *Anathema* against those, who opposed them; this makes it evidently credible, the Church of all ages did look up on Infallibility as her unquestioned prerogative and if she was mistaken in this, what security have you now for Scriptures? When I have an evident credibility God has revealed the Church infallible, I have an evident obligation to believe the article, and with a firmness proportionable to God's veracity; Hence by the power of my Will I force my Understanding to so strong an adhesion, that thô an Angel shou'd preach the contrary, I wou'd not believe him. If you ask why I will give so firm an assent; I answer, because I will act prudently. It's evident to every rational creature God neither can deceive nor be deceived. I cannot in Prudence doubt but he has revealed this truth, therefore it's as evident I am obliged to believe he has, with the most firm assent, as that he is God, and cannot deceive or that the prime verity deserves a more firm assent, than a first principle: so that I recur to my reason, as you see, upon the conviction of Evidence: and we forbid no man to follow this guide in the same circumstances.



But this is not the case between Catholicks and Protestants. The whole Church as Protestants grant, has interpreted these words *Hoc est Corpus meum*, as we do, a thousand years. Now the question is whether every man of a sound Judgment acts prudently, in clapping upon them the Zwinglian figure? whether he is not obliged in reason, to follow the reason of a hundred millions, rather than his single reason: and if the difficulty of the mystery frights him, in which no apparent contradiction can be shewn, will he act consequently, in receiving the Scripture in which twenty appear not clearly solvable by the wit of man? Our Church's conduct is conform to St Paul's, but our Author misunderstands him. When the Apostle told the converted *Corinthians*, he pretended *no Empire over their Faith*, did he mean that he left them authority to examine those mysteries he had preach'd, and they imbraced? and to stand to their private reason, thô contrary to his doctrine? it's certain he did not. He was too assur'd of the truths he delivered, to submit them to the examen of Coblers and Tinkers; and the very next words in Mr. L-y prove this beyond dispute. *If an Angel from Heaven preach another doctrine, let him be accursed; so that they cou'd not examine, nor change upon any pretence of a new conviction, under pain of damnation.* The Apostles demanded submission of the faithfull, and so does the Church: yet he did not take upon him this authority; but the holy Ghost gave it. And the Church receives her's from the same Spirit, and is no less infallible in interpreting Scri-

ture, than St. Paul in writing or preaching.

That text of the Apostle, *If we or an Angel &c.* did make them Judges whether any doctrine contrary to what he taught, was preach'd unto them; for I suppose he explained his doctrine, and they understood it: & if any body preach'd new Tenets, in plain contradiction to what he deliver'd; what other Judge was requisite, but such a small pittance of reason as was able to distinguish one part of a contradiction from the other? but the Apostle never intended to set every private Galatian above his Pastors, or to give him leave to reject the doctrine of the Church, under pretence it clash'd with St. Paul's.

But besides, this place insinuates a truth prejudicial to your system, and to the very Foundation of all Protestantism. We must not believe an Angel preaching a doctrine contrary to that of the Apostles: which is as much as to say, that damnation will be the reward of those that spread such doctrine, as well as of those who imbrace it: why else this emphatical caution? Why this severe prohibition? Why this malediction? Now it's more plain almost than evidence, that some of your reformed Churches teach counter to St. Paul: they hold the *Pro* and the *Con:* and therefore one side must fall under his Anathema. *The Adultery of David was the work of God.* And *The thief is forced to sin,* say's Luther, and his Church. Others say *all things proceed from absolute necessity:* *The ten Commandments belong not to Christians,* continues he. *A man has free will,* say others. *The ten Commandments belong to Christians,*

stians, say's the Church of England. Are these *Yeas* and *Noes* agreeable to St. Paul's doctrine? his curse falls upon one party, unless you have hit upon a method to reconcile contradictions: so that if you compose one Church of all Sects, some teach damnable errors; others saving truths, and consequently the same Church leads to Heaven, and plunges into Hell.

*Eran.* Our Saviour say'd, *If I do not the works of my Father, believe me not.* Was not this appealing to their Judgment, whether he did the works of his Father?

*Onho.* Yes. And when you have as great an evidence the Church mis-interprets Scripture, as the Jews had Christ did the Works of his Father, you may appeal to your private Reason, and stand to it's Judgment. Our Saviour wrought so many Miracles, that thô the *Scribes & Pharisees* cou'd not withstand them, they wou'd not yield: their infidelity lay in their hearts, not in their understanding. This was convinc'd, but obstinacy withstood conviction. Shew any evident text against one point of our Faith; and we will confess your dissent is just, and reasonable. But this is impossible; & therefore we conclude, that it's madness for any particular to oppose his single Reason, without evidence, to that of the Church of all ages and of all places, even thô it were fallible, much more seeing it is infallible.

*Eran.* An infallible guide ( supposing such an one ) wou'd not be an infallible assurance to us, unless we were infallible too: we might mis-understand

derstand his doctrine, and turn it to quite contrary purposes from what he intended.

Ortho. First, Dr. Field in his Preface to my Lord of Canturbery, is quite of another mind. Seeing, say's he, *The controversies of Religion in our time are grown in number so many, and in nature so intricate, that few have time and leisure, fewer strength of understanding to examine them, what remaineth for men desirous of satisfaction, in things of such consequence, but diligently to search out, which among all the Societies in the World, is that Blessed Company of holy ones, that household of Faith, that Spouse of Christ, and Church of the living God which is the Pillar and ground of Truth, that so they may imbace her Communion, follow her direction, and rest in her Judgment.* This great Dr. supposes there is one Communion only that is the Spouse of Christ, that we must follow her direction, & rest in her Judgment, not in our own, if contrary to her's. He requires no Infallibility in the inferiors; and so at once condemns our Author's notion of the Catholick Church, establishes our Infallibility, and contutes the present fancy of our friend, that *We* must be also infallible. What he say's is true, supposing we are as unfurnish'd in the sense of hearing, as the deaf; and as unprovided of common Reason, as Bedlams: but if a man's Judgment be of the ordinary Standard, & his Pastor explaining the Cathechism, why can't any Article he understand him? Nor will we oblige or Infall you to give assent to any thing, untill you both, who are concinc'd manifestly in conscience, therewith, no is the meaning of the infallible guide: on condition

con- sition you be prepar'd in mind and heart, to  
submit to the true meaning, when you come to  
my know it.

ind. time icate, under- sirow gently World, old of living hat s' But pray, Sir, have you not a sufficient assuran-  
ce of the meaning of the supposed twelve new  
articles of the Trent Creed? of the Anathema's  
against Luther's and Calvin's errors? you question  
the authority that condemned them, the legality  
of the condemnation: but not the meaning of  
the Anathema. And why shall not Catholicks have  
as full an assurance of what the Church commands,  
as you have of what she condemns? we require  
no more.

ction, Eran. What Church has a promise of being  
exempted from that general defection, which  
is foretold will be before the second coming of  
Christ?

con- Ortho. The Catholick Church of Christ, id est,  
he in- the Roman, has a promise that the gates of Hell  
author's shall not prevail against her, and that the Holy  
es our Ghost shall lead her into all truth, to the end of  
of our the World. A general defection is no where fore-  
that he told but in the Case stated.

h'd of Eran. It's a sad thing to see no absurdity so great,  
unpro- to text of Scripture so full and express, to be  
it if too hard for this Infallibility.

ard, & Ortho. Quote one text full and express, against  
y can't any Article of our Creed, and it shall be too hard  
obligor Infallibility. But it must be *express*, without  
ill your glots, without comment; it must not be tampered  
, thivth, nor put to the torture: for a little leger-  
n con- main will turn the very oracles of Truth, into  
dition witnesses

witnesses for falsehood.

*Eran.* Not the denying of all our outward senses at once, and owning that we neither *See*, *Hear*, *Feel*, *Tast*, or *Smell*. Not the express institution of the Lord's supper in both kinds, to which the Council of *Constance* claps a *non obstante*, and takes away the Cup from the Laity.

*Ortho.* I had rather give all my senses the lye, than my Maker. For I am sure they may more easily give false intelligence, than God can attest a falsity. But in the Mystery of the Eucharist no one sense is mistaken: each has it's proper object. They hover about accidents, and can give no intelligence of the substance. And Mr. L. (before he penn'd this objection) shou'd have been sure accidents are a *Chimera*, that *Des Cartes* his fiction upon the true System, and that Aristotle left posterity a false one: it's a dangerous thing to venture one's salvation, upon the truth of Philosophy, and to consult a Pedant how far we must believe the Gospel. The Eucharist was instituted under both kinds, yet *non obstante* this institution it's evident by the very testimony of Scripture: or Christ lay'd a precept of receiving under both kinds on Priests alone, not on the Laity: & therefore the Council of *Constance* might *non obstante* the institution, forbid the Cup, without making an attempt on a divine precept. It's certain the Apostles did not receive fasting: it's certain they receiv'd fitting; now, say the *Presbyterians*, in open opposition to the express institution, the Church of England, claps a *non obstante*, & orders to receive both

both fasting and kneeling: and this is over-rul'd  
not by Infallibility, but what is ten times more  
strange, by fallibility.

Here he gives full career to his fancy, without  
regard to truth or probability: She (the Church)  
leaves no text of Scripture of any meaning other than she  
thinks fit to put upon them, let the words be never so  
express. One wou'd think by this character, the  
Church acted like a man under the distemper of  
delirium: without Counsel, without Judgment,  
without Reason, and what is worse, without con-  
science: nay and what is yet more astonishing,  
that so many Saints for these last thousand years,  
have not approved her extravagancies, and strike in  
L-y with her impiety. But this accusation has no real  
existence, but in the Author's imagination; it's  
a fiction, all Romance. She pretends to Infal-  
libility in defining Faith, because Christ has fa-  
voured her with the prerogative; but this gives  
her no power over Scripture: by this rule she squa-  
res her Judgments, and consults tradition before  
she pronounces: and I defie Mr. L-y to pro-  
duce one express text against one definition of  
Scripture: or that, since the Apostles, she ever ad-  
mitted in one age, for an Article of Faith, what  
she denied in another: but if she pretends to be  
above Scripture, because she claim's a right to  
interpret it; does not Mr. L-y carry his preten-  
sions as high? he acknowledges every private man  
they re's authority to explain Scripture, and by his  
in open consequence, set's a Cobler's and Drayman's  
Church above it. Now it's strange the privilege  
to receive  
bo

of explaining Scripture shou'd pass for an usurpation in the Church, and an inherent right in a particular, for an incroachment in her, and a just claim in every private Christian: and now he makes a fine complaint, that *the whole foundation of our Faith is in the Church of Rome, without Scripture or any thing else: because the Scripture, and every thing else is put absolutely, and implicitly in her power*. If the Foundation of our Faith be in the Church of Rome, without Scripture, or any thing else because Scripture and every thing else is put absolutely and implicitly in her power: for the same Reason the Foundation of every Protestant's Faith is every man's Private Judgment; for Scripture and every thing else is put absolutely in his power. Now the question is whether it be better placed in the power of the Church, or of *John a Noker*, and whether it be safer to rely on one single Judge, for the interpretation, or on the Judgment of a hundred millions? whether it be more reasonable (If I differ from them) to think I am mistaken, than so vast a number, as learned & virtuous, & as sincere in searching the Truth. And any Sectary; & then the last question may be (if our author deny this) whether his reason be not of a different species from that of mankind. But it's strange Mr. L-y shou'd not know what the Church of Rome is, or where to be found. It's to be found in Lorrain, in France, Spain, Italy: in Africa and America: and I suppose he know's what he is; or he has stated the Case in a dream between Pope: her, and the Church of England: he reviles their moral

Church

Church of *Rome*, lampoons her Tenets, burlesk's  
ight in her worship; makes a parallel between her and  
d a just *England*, and yet knows not *What she is*. This is  
he ma to shoot at rovers, to attack a shadow, and to  
ation o write in the dark: and indeed by the Picture he  
cription has drawn of her in this book, one wou'd swear  
ry thing he never knew, nor saw the Original.

*Eran.* If you travel to *Rome*, you will see nothing  
power there, But what by a modern distinction you call the  
Church g else Court of *Rome*. Where then is the infallible Church of  
out ab Rome?

*Onho.* And if you travel to *Versails*, you will  
see nothing but the Court of *France*: But if you  
make the *Grand Tour*, you will find in all places,  
subjects of the King, and all together make up  
the Kingdom of *France*. If you travel to *Rome*,  
*Nokes* you will find the Court, but if you make the round  
e Judge of the World, you will find the Christians joyn'd  
e Judge in Communion with his Holyness, who acknow-  
be no ledge his Supremacy in *Spiritualibus*. All these with  
o think their Head, constitute one Roman-Catholick In-  
learned fallible Church.

Truth And here he regales us with four Systems  
y be (opposite, (as he pretends) concerning the Infalli-  
be no bility: but this is a bare repetition, with an ad-  
nd Bu dition of *Satyr*, and invective against Popes, and a  
that th flourish upon their vices: but this concern's their  
s to b souls, not our Religion. A King is our Superior thô  
in As debauch'd; and a subject must obey his commands,  
s what thô not follow his example. Vice degrades not a  
between Pope: he is our Pastor; and if bad, we may detest  
iles th his morals, but revere his doctrine, and Authority.

*Eran.* Thô the decrees of general Councils are infallible, you walk still in a mist, and upon the same level with Protestants. For some requisites allowed by all to be necessary, are impossible to be known with any certainty. 1<sup>o</sup>. As that all the Fathers shou'd use all diligence, to examine, and canvass to the bottom every point. 2<sup>o</sup>. That they be under no terroure or fear, nor bias'd by any corrupt passion: otherwise no Infallibility follows that Council: and by Histories it's evident human Passions had an influence in all, or most of them. Where lies the Infallibility, when there are Popes, and Anti-Popes? Who is Judge in such a case? Is it all one which of the contending Popes we adhere to?

*Ortho.* It lies in the true Pope defining with a Council. And you shall discern him thus. He shall be esteem'd the true Pope, whom the greatest part of the Prelates shall obey, if called to a General Council, in which he presides. You ask who is Judge; and I answer, in time of Schism, I have the Church can assemble in Council, and provide a true Pope, if there was none; and he may continue it, and this Council with the Pope, be defined Canonical and infallible. The Parlement that stored Charles the II. was not legal, till authorized by his presence, and approbation: But then it was when the Royal sanction took away all defects. This is our case, and Mr. L-y knows the Churc  
put an end to the great Schism, by the mean  
of a Council, and obliged the contending Popes Chur  
to acquiesce.

The

The Bishops take for rule in their proceedings, the Scripture, and Tradition; by these they determine what has been revealed: whether they have done their duty, they are Judges, not we. But we are certain they have performed all the essential requisites, by their subscribing, and the Church receiving their decrees: till this Universal consent be given, we will not press Mr. L-y to give his. But when all cheerfully submit, it's plain obstinacy and folly to stand out. Tho' they ly under terror and fear, and several human passions, this Pope takes not away Infallibility from the Council, nor security from the subject, if the Bishops (when out of constraint) recall not their decrees, but vow them, and the universal Church imbraces with them. And certainly when you see this General acceptance, without any Considerable contradiction, you may rest secure, there is no legal called defect: you may then submit without temerity; You and cannot dissent without imprudence.

I have already shewn his Systems are not opposite, if the Pope be infallible out of a Council, say some maintain: it's certain he is *a Fortiore* when he defines in one. And if the collection of Pastors that are, when separate, their meeting together discards horizes them not of the Priviledge; nor is it necessary To train it was *and learn*. An Inhabitant of *Berwick* need not take defects journey to *London*, to be ascertained of the Churc decrees of Parlement, nor addres himself to every mean *wish* in the Nation, to learn the doctrine of Pope Church of *England*. You know the definitions of the Council of *Trent*, and condemn the twelve

The

pretended new articles inserted in the Creed; you sound know the Church diffusive imbraces them; yet I private fancy you never made the *Tour of Europe* for information. These are no objections, but cavils started to amuse, rather than to convince.

*Eran.* Since this notion of Infallibility came unto the Church of Rome, it has rooted out all Charity, and her Religion has been chiefly employ'd in cursing and damning all the world, but herself how oft her Canons are tagged with *Anathemas* upon all occasions.

*Ortho.* I assure you *Eranistus* if the trade of cursing & damning be of no fresher date than Infallibility, this is very stale. All the Councils, even the four your Church receives, were tagged with *Anathemas*, so that the notion of Infallibility was flushed 140. years agoe. And no Chronicle can tell who first started the game, nor do I find any common plain'd the Fathers strain'd their power, or rooted out Charity, when they tagged their Canons against Heresies with curses and *Anathemas*. Those taggs were of our Saviour's invention: St. Paul in his Epistles used them, and they have been in fashion to this day even in the Church of England. for in the being in Synod under King James 1603, they are excommunicated *Ipsa facta*, who affirm any thing certain'd in the Common prayer, to be repugnant to the word of God, and the 5th. Canon is tagged with another *Anathema*: Yet in Protestants these taggs have something monstrous: for on the one side they Confess themselves fallible, and declare our Ch. that Scripture as interpreted by every man of a church found

; you sound Judgment, is the rule of Faith; that our yet I private Reason is the last and highest tribunal; or in- and on the other, curse and damn in their Sy- is stan- nods those that dissent from their decisions. And thus they blow hot and cold: condemn in one Canon, what they approve in another, and save and dam upon the same principle.

*Eran.* Well your Priests are pleasant Gentlemen: how often have I heard them frighten women & Children with this Argument. You Protestants say

it's possible for a Papist to be saved: but we Papists cursing say it's impossible for a Protestant to be saved; therfore it's safer being of our side, *But this has turned to their Confusion, for as there is nothing in Another, but a confident averring, it shews they have no Charity, which is greater even than Faith it self.*

*Ortho.* That common Argument has frightened not commonly women, and Children, but men of courage, rooted wisdom, and learning: and it has turned to Millions a sister's confusion often, but never to Catholicks: Those for if you grant a Papist, as such, may be saved to his Religion, and we universally deny a Protestant, as such, can be saved in his, is it not safer in the being in that Church, in which both sides agree excom- man may be saved? For certainly Salvation is g con- more secure in that Society, for which there stands ougnant greater Authority, than in that which is supported staggery a less. and if there be *Nothing in it, but a confident averring( id est, )* If you grant us Salvation on the one other condition, than we grant you; why is declare our Charity so great, and ours so little, that it an of anchurches us, as you pretend? If we both grant sound

Salva-

Salvation on the same terms, either both, or neither, on this account, want Charity.

*Eran.* Take Chillingworth's answer. You vainly pretend that all Roman Catholicks, not one excepted, profess that Protestancy unrepented destroy's Salvation. From which Generality we may except two at least, to my knowledge, and these are your self, & Franciscus à sanctâ Claram, who assures us that Ignorance and repentance may excuse a Protestant from damnation, thô dying in his error, and this is all the Charity, which by your own Confession also, the most favourable Protestants allow to Papists.

*Ortho.* But is this in good earnest all? Is not then Mr. L-y obliged to recall the *Huc* and *Cyprian*, he has sent in quest of our Charity, to restore us the name of a Christian Church, our want of Charity has forfeited. And *Therefore* (say's he) There can be no Christian Church, or at least to unchurch himself for company, or complaisance: for it our damning and saving principles in regard of each other, are just the same, why must they unchristian us, and protect you?

But Chillingworth was at a pinch, and forc'd to drop Charity here to pary against another Argument; he was plac'd between *scylla* and *Charybdis*, and so plunged into the one, to escape the other: Charity maintained argued thus. Is it not more safe to live and die in that Church, which even yourselves are forc'd (Cap. 7.) to acknowledge not to be out of the hopes of Salvation, than to live in a Church which the say'd confessedly true Church, doth firmly believe, and constantly profess not to be capable of Salvation.

All Roman Catholicks, not one excepted (id est) those  
 very men, whom you must hold not to err damably, (Be-  
 cause he holds the Church cannot fail in Fun-  
 damentals) Do with unanimous consent believe, and pro-  
 fess that *Protestancy unrepented destroy's Salvation*. I have  
 may not *Franciscus à Sanctâ Claram*, and therefore will  
 these only examine *Knot*; and I fear it will turn to the  
 stures confusion of Mr. *Chillingworth*, and his Voucher.  
*Protestant* 10. He excepts *Knot* from the generality, and up-  
 is is all on his own knowledge too: and yet does he not  
 also, say in express terms *Protestancy unrepented destroy's*  
*Papists* *salvation?* and is this not the same, as that there is  
 is not no Salvation in the Protestant Church? For as  
 and *Cyprian* Repentance of any sin involves an actual detesta-  
 tione us, and resolution to leave it for the future,  
 ant of so to repent of *Protestancy*, is to detest it and all  
 e) *The* *it's errors:* consequently such a penitent ceases to  
 church be a Protestant. Whence it follows, seeing Pro-  
 or it our testants allow Catholicks (remaining such) Sal-  
 each other vation, that the Church of *Rome* is a safer way to  
 Christian Heaven, than that of Protestants: this argument  
 press'd upon *Chillingworth*, and it was hard to avoid  
 fore'd to it, but by dropping the favourite Protestant Cha-  
 r Argue- racter; and therefore he gives Papists Salvation,  
 Charybdis only upon the same terms of repentance, we al-  
 the o- low it them. But then he blows up the very foun-  
 not more dation of his book. For at large he proves the  
 even your visible Church cannot err in fundamentals, (id est)  
 not to be cannot fall into a damnable error. And this he  
 Church must maintain, unless the gates of Hell prevailed  
 firmly be against the visible Church, and our Saviour's pro-  
 Salvation nise vanish'd into smoak and vapours. If there-  
 fore,

fore the Church was not guilty of any damnable error, no man was oblig'd under pain of damnation to recant. Take which side you will if you grant us Salvation, remaining Catholicks we are without question in the safest way: if not there was no Church upon earth, a thousand years past; and then you Metamorphose our Ba. Saviour into a down right impostor, and all Christianity into fiction.

As for Milture's persuasion King Charles the First was happy in Heaven and the Bishop of Chalcedon's opinion on what terms a Protestant may be saved, they concern not our present Controversy as to Queen Mary's message to her Son: She was a virtuous Princess, and your head of the Church made her a Martyr; thô these qualities invested her not with Infallibility, yet they make it incredible that she wou'd have lost her Crown and life to avoid passing from one saving Church to another much less was he infallible who brought, or more likely, made the Message.

King James the II. was for offering no force imposed: on Conscience, and therefore being the best of Fathers as well as of Princes, wou'd no doubt, grant his daughters the same liberty he gave his subjects but it's very strange he shou'd be so cautious to forbid Dr. Turner and Dr. Ken even to hint, appealed a change of their principles towards the Church of Rome. It was as likely also Protestant divines wou'd persuade the Princesses to Popery, as that the Moors wou'd convert the Sultan's Children to Christianity; And thô there be an eminent witness now alive question

who knows if your friend speak's truth, I am sure there are twenty alive who know the King desired most passionately their conversion, for he was not a man of wide principles in Religion; and wou'd never have indanger'd his right to the Crown, for Conscience, nor in the end lost three Kingdoms, had he thought Salvation might be had in the Church of England.

*Eran.* After the Reformation, the Roman Catholicks of England came to our Churches, and to our common prayer, without scruple: and Pius V. broke the Communion of the Churches by excommunicating the Queen, and forbidding Catholicks to frequent Protestant meetings.

*Ortho.* We know Roman Catholicks came to your Churches; your first Reformers were Catholicks before they turn'd Apostates. And these made up the whole body of your Church. And even some others came to your common prayer, to avoid vexation, but not *Without Scruple*. All these Catholick Bishops but one (as I take it) were deposed: eighty Curates, fifty Prebendaries, fifteen Presidents of Colleges, twelve Archdeacons, as many Deacons, six Abbots left their places, because they cou'd not in conscience conform to the new Religion of state: in fine the Catholicks appealed to the Pope, to know whether with safety of conscience, they might frequent the Churches and assist at common prayer. His answer was, No: they all knew they cou'd neither communicate in Sacraments, nor Faith: this was not the question: now this appeal to the Pope for in-

strictō does it not suppose a scruple? And does Mr. L-y think that nothing is required for Cōmunion, but to hear prayers or a Sermon? He lay's the breach of Communion at Pius V. his door, *Who was sainted the last summer, and practised the deposing power upon Queen Elizabeth, nay and asserted the Bulla Cœna and affix'd it in Campo Floræ, that all might take notice.* And sends us to page 37. of his appendix, that the reader might take notice of a blunder. For there you will find not Pius V. but Paulus V. publishing the Bull *Anno sexcentesimo decimo tertio indict. 11. die vero quarta Aprilis, Pontificatus Sanctissimi Dñi Nri Pauli Divinā Providentiā Papæ V. octavo* The mistake is not material, but his malice is: for he wou'd insinuate, his excommunicating the Queen, and asserting the *Bulla Cœna*, put him in the *Calender*. But pray did not the Parliament declare the Queen Head of the Church, and devest the Pope of Supremacy, before Pius his Bull? And was not this fact Schism? And do not all Catholicks esteem it such in the most strict sense? Why then dates he the separation from the Bull? His pen runs before his reason.

*Eran.* It's the undoubted right of every national Church, to Reform, alter, and model their Liturgy, provided there be nothing put in it contrary to Faith: and now ours is all Orthodox even our enemies being judges.

*Ortho.* It's not to our present purpose to examine the rights of national Churches; they may redress abuses, no doubt, and keep discipline in vigour by convenient laws, and Canons. You modell'd

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alter'd, Reform'd the Mass, till you turn'd it into a common prayer: and by the right of a national Church, have excluded the Sacrifice, the Real Presence, and Transubstantiation, and yet you have Put in nothing contrary to Faith? you administer in two kinds; notwithstanding all is Orthodox, even your enemies being Judges: Were the Liturgies of Milan, Salisbury, Hereford, thus different from that of Rome? was any thing essential in this omitted in the others? Why then shou'd these differences break Communion? But yours broke it, even at the Reformation, for besides notorious errors in your Creed, there are also in your common prayer, in the administration and belief of the Sacraments, other errours we hold damnable and destructive of Salvation. But besides a *Iunctio* of Deists may compile a body of holy prayers, to which all the world may say *Amen*, and yet you'd you communicate with them, who receive his only article, *Credo in Deum*. Altho' therefore your common prayer were all Orthodox, so long as your Faith is heretical, no Catholicks can enter into your Communion.

*Eran.* For all that, I know some Roman-Catholicks of Figure, and good sense in England, who upon this account have come over to our Church, and thought themselves obliged to return to the Communion of their national Church, and to heal the breach made by that excess of the Pope's Supremacy.

*Ortho.* If the Pope had no right to break in upon the rights and liberties of any National Church,

this has less to invade his prerogative, to disown his jurisdiction *in spiritualibus*, which he never received from King and Parliament, but from Christ himself. Perchance those Roman-Catholicks you speak of, might make a great figure, but I am sure their ~~senile~~ ran very low, who out of a fear of Schism, plunged into Heresy, & herded with Schismatics to avoid the crime. No no, Sir, take this as a *Postulatum*, no Roman Catholick ever left our Church, to imbrace yours, out of a tenderness of conscience, or conviction of Judgment. Debauchery moves some, poverty others, ambition works upon many, and upon observation I have heard, that conscience has no hand in the change, & that a Catholick turn'd Protestant, seldom remains a good Christian.

*Eran.* If this be the frame of the Catholick Church, it must always have been. Tell me then what particular Church was so called, before there was a Christian in *Rome*.

*Ortho.* The Particular Church of *Rome* is not called the Catholick Church, but a member of it. The Catholick Church is a complex of all those Christians, who acknowledge the Bishop of *Rome* to be St. Peter's successor, Christ's Vicar, and the Center of unity, and supreme Pastor; St. Peter received the Supremacy of our Saviour, and had he remain'd at *Antioch*, this Bishop wou'd enjoy the same Priviledge. But he transferr'd his seat to *Rome*, and left his Successours all his prerogatives. The frame therefore of the Catholick Church has never varied, the seat of Government has the nou-

in his time was the head of all Churches, as Rome is now, till St. Peter removed. Thô Constantin transferr'd his seat to *Bizantium*, the Empire and frame of Government received no mutation: and I wonder Mr. L-y shou'd stand so much in his light, as to advance this proposition That no Bishop, or Church has head, or principal of unity to all Churches, till the Bishop, and Church of Rome took it up, in the later times; A little recollection, Sir, will open your friend's mistake, and if you run over at leisure what I have say'd upon this subject, you will confess he writes too fast, and bolts out propositions without consideration.

*Eras.* You are Catholicks, (*Id est*) members of the Universal Church, and so are we, in the same sense, and pray every day for it, in our Liturgy.

*Ortho.* I beg your pardon, you are no members of the Catholick Church: this is a Society of Christians united to the Pope as head, and principal of unity. Your Catholick Church is a complex of all differēt sects professing Christianity, is a monster of twenty species, an Heterogenous compound of all errors. And how can you pray for your fellow members, the Independants, and the Presbyterians, and Puritans, whom you scarce tolerate within your dominions? Do you pray for the increase and prosperity of conventicles? why then enjoy gave you so many years indeavour'd their extirpation, and at length have only condescended to a toleration? Your prayer for the Catholick Church is down right Cant, and Jargon. You have lost it has the notion of Church, and Religion, and in

*Anis.* part

part of prayer too. Your Faith is fancy, you not accept  
Church faction, and you seldom pronounce your sacrament  
Maker's name, but in your oaths: so that one that pauc  
wou'd think you acknowledged a God to swear by Ortho.  
but none to pray to.



## THE THIRTEENTH DIALOGUE.

*Of Confession.*

F RANISTVS. I thought cōfession had been a good thing if rightly used. The Lord protests he heard the Gentleman his Antagonist say so, but then he almost returns his Lordship the lie, and assures him he meant no such thing in the sense it generally us'd with you, & is express'd in your Cathechism *Ad parochos*. And then he lay's open world of abuses with much Zeal, and more detestation, and thô our Cathechism recommend it upon special occasions, I fancy he wou'd not willingly come within a Mile of a Confession seat.

Ortho. Some men often mistake spite for Zeal and measure truth by opposition to the Church of Rome. They must disapprove what she teaches thô never so Orthodox, as if her holding a Tenet made it heterodox. Well! but what makes him fall so foul upon the Trent Cathechism?

Eran. First that such a repentance as God will impose;

, you not accept nor pardon for , is made sufficient by the  
ce you sacrament of Penance, and all our sins remitted, and  
at on that *paucissimi*, very few can be saved without it.

*Ortho.* Pray what repentance do's the Catechism  
require but a true real , and supernatural sorrow  
for our past offences , and a firm purpose to fall  
no more? And if this be not sufficient, what is ?  
Do you require more ? And when it declares  
*paucissimi* are sav'd without it , the reason is because

**H***paucissimi* walk so circumspectly as not to fall into  
vievous sins , and all such are oblig'd by a divine  
recept to confess them to a Priest ( if they can procure  
one ) and because few are innocent, and few,  
at least in Europe , who may not be provided with  
Priest , *Paucissimi* are saved without Confession.  
*Eran.* Really I think they shou'd have put *Nulli*  
*paucissimi*, for they here require in repentance agree-  
and al to God , a sense , and sorrow for sin , that shall be fully  
ense it equal to the demerit , *ut cum scelerum magnitudine æquari*  
in you *conferrig, possit* , which is impossible for mortal man,  
and therefore all must be damned without this  
s open sacrament of Penance.

*Ortho.* And with it too , if the repentance re-  
quired by the Catechism be impossible ; but I must  
tell you thô Mr. *L-y* deals fairely and above  
board in *Latin* , he strains the expression in En-  
lish , for *Æquari* here do's not signify to be fully  
equal ; and the very next word *conferrig, possit*  
explains the meaning , viz. The sorrow must be  
such that it may be compar'd with , & bear a pro-  
portion to the greatness of our sins ; this does  
not import a full equality , but an equality of pro-  
portion ; and thus it's say'd God will reward us ac-

ording to our Works; the sense is not that the value of our works, and that of their reward shall be equal: for we know that our reward in Heaven will surpass all we can either do, or suffer; but that there will be a proportion; he that has liv'd more virtuously, shall be placed higher than he that has liv'd less. But pray turn over the leaf, and you will see another scene. Here he exclaim's as loud against the Catechism's indulgence as he did on the other side against it's severe morality; which makes me think he is an Enemy to morality. *An easy way indeed!* (p. 110) Confess to a Priest, and get absolution. And this makes up the defects of your repentance; you are saved *ex opere operato*, by the work wrought, the bare performance of this Sacrament.

Here is a Scheme of the Sacrament of Penance drawn up by our Author, who exposes to his Reader a draught of his fancy for the real doctrine of the Church, a mere Romance for the decrees of a Council. The sense is, if we confess our sins and extort absolution, tho' we have no sorrow, no purpose to amend, *We are saved by the bare performance of this Sacrament*. Pray where did Mr. L-y find this doctrine? In the Catechism *Ad Prosternitute S. rochos?* No: this, if we may believe him, requires a sorrow Fully equal to our demerits, which is impossible. In the Council of Trent? I defie him and the world, to shew any place that favours such a damnable morality.

He has dress'd up our doctrine like a Monster to represent us as Monsters to the Rabble, so render's us as odious to honest men, as truly? acco-

that this is to him. To receive a profitable absolution we require as true repentance, as any Protestants, and more than Luther, viz. a true sorrow for our sins, and a sincere purpose, not only to abstain for the future from Sin, but from the very occasions; and besides we are oblig'd to undergo the shame of a Confession, and the difficulty of performing a sharp penance; and if a sincere sorrow be wanting, you are so far from being saved *Ex opere operato*, that you commit a Sacrilege *ex opere operantis*. But does he understand what the Council means, when it defines that the Sacraments of the new Law produce grace *ex opere operato*?

*Eran.* Doubtless; he's a sharp man, let me tell you, and this Book is a demonstration of his Penance reading, and of his close way of arguing.

*Ortho.* For all that, I fear he's mistaken in the doctrine. I am sure at least he has express'd it ill; and he seems to suppose we mean by *opus operatum*, that Sacraments produce grace, and remit sins, by the bare performance of the work, althô the Receiver be in mortal sin, and has no sorrow, no resolution to leave it. It is true that God did in *Ad Prost.* institute Sacraments as means of grace, for which we bless his name daily in our general thanks-giving: but this turns them into charms, when the very Sacraments themselves (*ipsa Sacra menta*) confer the grace *ex opere operato* by the bare performance of the work. What do's our Author understand by means of grace? that Sacraments raise in us acts of Faith, Hope, and Charity, by which we deserve grace as we do glory? according to this Idea, we have a hundred

Sacraments. Sermons, pious Books, vertuous examples, infine any exteriour object that moves us to the practice of any vertue, are means of grace, and consequently Sacraments; for it's certain God rewards every vertuous act with an increase of grace. Do's he understand by means of grace, that Sacraments produce grace in the Receiver sufficiently dispos'd, not *per modum meriti*, but of it self, without regard to the dignity of the person that confers it, or the merit of him that receives it; if he do's, he admits the bug-bear doctrine of *opus operatum*, and what he's pleas'd to term Charm, is nothing but plain truth; let me explain my self. You admit original sin?

*Eran.* O yes.

*Ortho.* And you Baptize Infants, & that Baptism blots out the sin contracted from the disobedience of their first parent? and by the infusion of grace, God adopts them and gives them a Title to all the benefits of Christ's passion? they can put no hindrance to the efficacy of the Sacrament, for they have not the use of reason; nor can they deserve grace by any pious disposition: the Sacrament therefore it self, *ipsum Sacramentum*, produces grace of adoption, and consequently *ex opere operato*.

*Eran.* Under favour, it's very hard to conceive how water can cause grace. God alone produces it

*Ortho.* God alone produces grace, and remissions, and sin, as the Physical and principal cause; the Sacraments as moral only; for being the actions of Christ, *Christus Baptizat, Christus absolvit &c.* They move God to remit sin, and to produce grace

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Eran. Let us exemplify this to our selves by  
the like use made of the institutions of God  
under the Law. The Jews had got this notion  
of the *Opus operatum*, that the bare performance of the  
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lisobe-  
tion of  
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no his  
Ortho. This *Opus operatum* in the practice of the  
Jews is a new discovery: but the application, a  
bare-faced calumny. The Jews knew well enough  
the observance of their moral Law was no less ne-  
cessary for their salvation, than that of the Cere-  
monial; but the observance of this only put them  
to the expence of buying sheep and oxen, the  
other requir'd self denial, the conquest of their pas-  
times, and a separation from their darling pleasures  
which they cou'd not resolve to part with; but they  
no more thought they fulfill'd, their duty by a bare  
performance of the Sacrifices, than our English De-  
gauchees think they comply with the Laws of the

Gospel, by frequenting common prayer, & Sermons, or discourses, & you may put these sparks amongst the *Opus operatum* heads all abettors, as well as these impious Jews. The perform'd Prophet I say, complains and assigns the reason *Onho. C.* why their Sacrifices were ungrateful, viz. because nor *Credimus* they offer'd with sinfull hearts, and bloody hands, *asticks, manus vestre sanguine plena sunt.* Thus thô we fling many all our Treasures to the poor, and our bodies into hell; yet by the flames, if we are in a state of sin, *Nihil sum.* Now to end many rig up the similitude the Author shou'd have prop. make cedeed thus; the Jews plac'd their Salvatiō in the bare performance of the Ceremonial Law, thô their lives at all times ran quite counter to the moral. So Catholicks place which *God* the effects of the Sacraments, in the bare receiving, make dare them, althô the Receiver be guilty of hainous Sumptuous crimes, and wants true and sincere repentance. Scripture teacheth this Doctrine deserves a censure, but he can find *no* member of *the Church* no footsteps of it in our Church. And so if ever such a man as *Oates* or *Bedloe* calumniated the Catholicks in their *Narratives*; the Stater of our present Case has done people, it as effectually in his Controversy. In a word, if a man did not the Jews know the observance of the *Decalogue* goes a pain of God's high displeasure? how then cou'd they But why perwade themselves that the bare performance of the letter of their Law &c. was all that was requir'd of them? it's *of their Law &c.* was all that was requir'd of them propos'd;

*Eran.* We have not yet done with *Opus operatum* such burdens, nor your Papish Charms, For such is the tyning they are men to the repetition of such a precise number of Housies, Aves, and Paters and Credos, at such particular times, whether the mind goes along with them, or not. For you will see People in the markets buying and selling

nonsing, or discoursing of common busines, and dropping their  
 opera beads all the while to keep count, if they have rightly  
 perform'd their task, or their Opus operatum.  
 eaton Ortho. Our Church imposes neither *Paters* nor *Aves*  
 because nor *Credos* on any man: all are free ( except Eccle-  
 hands fasticks , who are ty'd to the divine office) to say  
 e flings many , or as few as they please, or none at  
 es intell; yet because all Christians are bound to pray,  
 low to end many cannot read, it's thought convenient  
 e propp make even the most ignorant learn by heart,  
 he bosome short prayers, which they may use almost  
 ir live all times; and is there any better than that  
 s place which God Almighty compos'd for us ; than to  
 ceivingake daily a profession of our Faith, by repeating  
 ainoune Summary ? and what is the *Ave Maria* but  
 tance scripture, with a short ejaculation to the Mo-  
 ran funder of God ? if some pious men have appointed  
 if even such a number, it's not to restrain any body to  
 in their, but only 'twas thought sufficient for ordinary  
 as don people , whose devotion is generally tired at the  
 word and of a quarter of an hour; but that whether the  
 of thind goes along with the or not, is a down right calumny,  
 , upon or we teach that any voluntary distraction is a sin.  
 u'd the But why so much heat against praying in the mar-  
 the letter it? it's a sign these good People are at least well  
 them spos'd ; and if they pray , when they have so  
 operatum much business upon their hands, it's ten to one  
 the tyin they are not backward, when at leisure in their  
 umber houses. But in good earnest, is it not better to  
 particula pop a bead in the Market , than an oath? to  
 n, or no seech the mother of God to pray for us , than  
 and s call upon God to damn us ? this is the practice  
 ing of

of your English markets, the language of buying and selling, where most People put off their Title to Heaven with their marchandise.

*Eran.* But is it not strange for men to appoint means of grace, which is a prerogative proper to the most High? You appoint as means of grace bills, books, holy water, Palms, and a world of trumpery mention'd by our Author, too long to enumerate: the Pontifical is made up of consecrations.

*Ortho.* But may not some such thing be objected against you?

*Eran.* But without any ground: for we consecrate none of these things, nor do we attribute any vertue ghostly or bodily to the use of them: & can you shew any outward action or thing appointed in our Church, by the use of which evil Spirits may be chased away, Women help'd in Labour, storms at sea quell'd; all which & many more vertues are attributed in your Church to what you call Holy water.

*Ortho.* Do you consecrate none of these things? read, pray, your administration of publick baptism, and there you will find, Almighty & everlasting God, who by the baptism of thy well beloved Son Iesu Christ did sanctifie the flood of Iourdan, and all other waters to the mystical washing away of sin, and if I am not mistaken, in the liturgy for Scotland, it's added Sanctifie this fountain and baptism, thou which art the sanctifier of all things. If this be not consecration, we have no such thing in the Pontifical. But again turn to Baker pag. 814. O God, the King of

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Kings, and Lord of Lords, by whom Kings do Reign and Lawyers make good Laws, vouchsafe; we beseech thee in thy favour to bless this kingly ornament: vouchsafe to bless and sanctifie this sword, receive this kingly sword, which is hallowed for the defence of thy holy Church. God the crown of the faithfull bless and sanctifie this crown, so this thy servant that weareth it, may be fill'd with thy manifold graces: Here is blessing upon blessing, Consecration upon Consecration: why are these innocent in your Church, and criminal in ours?

St. Paul tells us every creature of God is good, and nothing to be refus'd, if it be receiv'd with thanks-giving; for it's sanctify'd by the word of God, and prayer. Tim. 2. 4. Now if meat may be sanctify'd by the word of God and Prayer, why not any thing else? And why not for different uses? We pretend not to infuse into these inanimate things any inherent sanctity, but only we confide that God, (these things being bless'd by the Church in his, and his Son's name) will make them beneficial to those who use them with Faith, and confidence, and he has warranted by Miracles the blessing of holy water. *Heresi 30.* Epiphanius shews a converted Jew did dissolve incantations by it. The same does St. Jerom in *vita Hilar*: and Theodoret that Marcellus Bishop of Apamea chas'd away devils. The guarantees of these stories were great men, and liv'd in the purest times; and a bare denial will not disprove them. However these things shall not be requir'd of him, as a condition of Communion. If our Governours think fit they may abrogate the practice;

as yours may that of surplice, bell, and organ.

*Eran.* I own my friend might have spared here the mention of such less considerable things, which regard not at all Confession.

*Ortho.* He has pass'd by, all that is of greatest weight in the Controversy which he proposes. You seem to value him upon his condonancy in allowing Confession to be a *Good thing*: The giving a cup of cold water to the needy, and every small duty of piety or Justice are *Good things*, but the main debate betwixt the Catholick Church, & the Protestant establish'd by law in *England*, is whether confession and absolution, be a *Sacrament* of divine institution, whether the use of it is *Necessary* to all such as have sinned after Baptism; whether the *Secretest sins* even of thought must be express'd; these are the three points ought to have been treated in a *Case* fairly stated.

*Eran.* They seem the most material: but you can not doubt of his belief in regard to them: and first, that he owns no such properly call'd *Sacrament*.

*Ortho.* Yet besides the clear promise of it made by our Lord in the 18. of St. *Matthew*, there is not any *Sacrament* so solemnly declar'd as this at the institution of it, in the 10. of St. *John*, deliver'd in these words, *As my Father sent me, I send you*. Having thus say'd, he breathed on them, and say'd to them *Receive the holy Ghost, whose sins you shall remit, they are remitted to them, and whose sins you shall retain, they are retain'd*: The greatness of the power Christ bestow'd on those Priests of his Church, is fully express'd by the first words of Christ. On them, thu-

spok

spoke above 13 hundred years ago the holy & Learned Bishop St. Peter Chrysologus, (a) Peter remits sins and with full joy receives Penitents; he imbraces with joy that power which Christ has granted to all priests: Christ's action and next words express the invisible grace bestowed for remission of sins; the next words settle the visible sign of it, in the words and Judiciary action of the Priest: and those, are remitted, are retain'd, shew the Priest's absolution not to be a barren declaration of a foregoing remission, but a present ministerial *forgiveness of sin*, of which the Apostles made an Article in their *Creed*. As they shew that the Priest must know the sins which he ought either to remit or to retain, so they evince, that the guilty Penitent's confession must express them all: and the obligation of so doing, is as clearly lay'd on such sinners as pretend to the pardon of their sins after Baptism; as the obligation of being Baptised, is express'd in the institution of the Sacrament of Baptism, & even much more fully.

*Eran.* The *necessity* of confession, is not imply'd in the power given to Priests, to remit sins; for there may be other ways to attain it.

*Ortho.* The same you may say of the *necessity* of Baptism. Many Martyrs sins have been washt off in their blood only, in the case of an earnest wish and impossibility of Baptism: is there on that score no obligation to be Baptised? the *necessity* then of Confession, express'd in the words of Christ,

(a) *Serm 83.*

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ever kept in the Church from Apostolical tradition, must still be owned; which that prodigy of wit and learning St. Ephrem, who had, and deservedly, the name of *Teacher of the world*, express'd thus about the year 350. (a) *The remission of sins is not to be granted to any mortal man: but only by the venerable and divine Priesthood*, Whence that Saint thought his time best spent with those, who came to see him in his retir'd wilderness, which he past many years in, by teaching them how to make their confessions, as witnesses St. Gregory of Nyssen in the say'd Ephrem's life. All ancient fathers & writers, those particularly who oppos'd the Novatian Heresy, ever joyn'd those two Powers and Sacraments together, *Baptism* and *Penance*, or *Confession*, and own'd the equal necessity of both. Thus St. Cyril Patriarch of Alexandria branches the Power given by Christ to the Priests of his Church, into these two uses, either by admitting to *Baptism* those, who are worthy of it and excluding others; or when they either chastise those *Children of the Church*, who fall into sins (retaining their sins till satisfaction be made) or pardon them when penitent. The same teach St Austin in his 179. Epistle; St Leo in his 80. and 91. St. Gregory the great in his 26. homily on the Gospels. And thus St. Ambrose, speaking of such Hereticks as denied this power: (b) *They with Justice deny it to themselves, they have not Peter's inheritance, who have not Peter's Faith, but they are unjust in saying sins cannot be remitted in the Church: why do they Bap-*

(a) *Lib. de Sacerdotio.* (b) *Lib. de Pænit. c. 2.*

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tise, if it be not lawfull for men to remit sins. That holy writer *Victor* of *Utica* contemporary with St. *Austin*, expresses the like necessity of both Sacraments by the equal affliction the Christians of *Africa* were in, at the fear of being deprived of them by the banishment and transportation of their Priests in a violent persecution, & represents them saying, (a) who will give us the succour of Penance, who will free us from the bondage of ours sins? since it was to you that was say'd, *all that you shall loosen upon Earth shall be loosen'd in Heaven*. And St. *Austin* (b) declares the danger equal of those who dye, *vel non regenerati vel ligati*, either without Baptism, or by not being loosen'd of their sins after Baptism.

*Eran.* Tho' there be a necessity of owning our selves sinners, and that, if you please, to a Priest; to manifest to the same also our repentance; yet there follows not a necessity of disclosing all our secret sins, even of thought only.

*Ortho.* The very lame, in case we pretend to the pardon of them: sinners remain tyed in them, if the Priest doth not loosen them: which to do, he must Judge of them and therefore know them. For, says St. *Jerom*, *it is when the Bishops or Priests hear the different varieties of sins, that according to their commission, they know who must remain tyed, who must be loosen'd*. What more secret than a meer thought (in a primitive Christian under a severe persecution) demurr'd upon, but without any resolution taken, of permitting their names to be put in

(a) *Lib. de persecut.* (b) *Ep. 178.*

the list of those who had offer'd incense to Idols (which they never had) that so they might save their lives and fortunes? yet to those in that case St. Cyprian preach'd and writ thus: (a) that they confess it plainly and with grief to the Priests of God, display before them their inward conscience: expose the weight that lay on their souls. and demand the saving remedy to these tho' lesser wounds of their souls, and brings for a motive that God is not to be laugh'd at; that God, who having given his commission for the forgiveness of sins, exacts as entire a submission to it from all the faithfull fallen into sin after Baptism, as to that, by which he sent his Apostles to baptise. Nothing can intorce more this necessity of confessing all the most secret sins, than what the same Saint mentions of a Woman, who having omitted to confess a secret sin, prelumed to go to Communion, whom God punish'd miraculously and publickly. *This dissembled crime (says he) she was conscious of, rested not long unknown and unpunish'd; she deceived men, but felt a revengefull God.*

*Eran.* These Fathers indeed favour a necessity of Confessing even *secret* sins; yet you see it was denied by many they writ against, and that very early.

*Ortho.* Heresies have been from the Apostles times, yet the *Wo* is not lesser to them, who gave the *Scandal*, tho' they served, to put in a clearer light the Faith founded by Christ, preach'd by the Apostles, maintain'd by the Church. To take

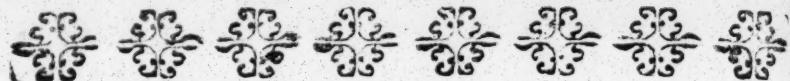
(a) *Lib. de Lapsis.*

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leave of Mr. L-y on this subject, I will leave to his consideration, and of all English Protestants this sentence of St. Austin: (a) those unhappy men, not understanding the Rock in Peter, *Will not believe that the Keys of Heaven have been given to the Church*: 'tis they that have lost them out of their hands What their sin thereupon is, he thus expresses, b) *whoever not believing that sins are remitted in the Church, slighteth so great a largess of God's liberality, and ends the last day of his life in this obstinacy of mind, he is Guilty of the sin against the holy Ghost, in whom Christ remits sins.* That is, his sin will neither be forgiven in this world, nor in the next.

(a) *Lib. de Agon. Chrys.* (b) *Ep. 50. ad Bonif. & Ench, c. 8.*

## THE



## THE FOURTEENTH DIALOGUE.

*Of the Intercession of Saints.*

**E**RANISTVS. Our Author has hitherto only play'd; now he attacks you in good earnest, he has dropt the charge of high crimes and misdemeanours, to impeach you of down right Treason, I mean Idolatry, and he has given the Inditement such an extraordinary turn, that he represents all Papists as convicted Polytheists, and fools by illation. Hear his introduction. *That which makes up the Bulk of the Roman devotion, is the Adoration of their images, and of the Relicks of Saints departed, pieces of their bodies, and vestments, & to which great Miracles are attributed, and therefore they are made strictly, and properly means of grace.*

**ORTHODOXVS.** That which makes up not only the bulk, but the whole of our Churches devotion, is to worship God, to believe inviolably what he reveal'd, and to Practise what he commanded, and countell'd; as for the respect we pay to Saints, and Angels, it all ends in God; nor is any Catholick oblig'd by any rule of our Church, to ask the Intercession of any Saint, or Angel in Heaven, to keep their Relicks, or to adore them.

statues : However if God has wrought Miracles to stamp his approbation on these devotions ( as certainly he has ) and they are made by that strictly & properly means of grace , as your friend pretends, it's God has made them , and dare Mr. L-y ask him *Cur sic fecisti* ?

But the Author wou'd insinuate we claim a power only proper to God, which is to institute Sacra- ments, and so make bold with his incommunicable prerogatives. But here is a stroke of malice on the one side , and plain ignorance on the other. First we pretend not to such a power, and many of our Divines are of opinion, God himself cannot communicate it to a pure creature.

Secondly, he places all means of grace among the Sacraments: and indeed according to the Protestant divinity , nay his own, it's hard to distinguish them. For page 17. he says, *Sacraments are signs and seals of our Faith, as Cirumcision was called.* It so, they produce no grace properly, & are no more Sacraments , than any pious action , which God out of Liberality rewards with a supply of sanctifying Grace.

Thirdly , I defy him & all Protestants in England who deny our Saviour spoke of the Sacraments in the sixth of St. John, to prove it strictly such , according to the definition of a Sacrament in your Cathechism, *an Outward and visible sign of an inward spiritual grace given unto us, ordain'd by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.* Shew me in any Evangelist, or in St. Paul to the Corinthians that ever Christ promis'd grace

to

to the worthy Receivers. He orders his Disciples to consecrate, to communicate in memory of his Passion, and St. Paul condemns the unworthy Receiver of Sacrilege and Deicide; but out of St. John I find no promise of Grace: so that either all means of grace with you are Sacraments, which is ridiculous, or the Eucharist is no Sacrament, which is contrary to your Catechism. In a word we make nothing a means of grace but what God has made such himself; we know God will reward every pious action, and to stir People up to devotion, the Church institutes Feasts in memory of the Martyrs, to the glory of God. We set off their glorious victories in Panegyricks, to animate the faifthfull to imitate their example; we desire them to joyn their prayers to ours, that we may obtain more easily these blessings we desire; we are perswaded this has been the practise of the Catholick Church from the beginning, but we put all our trust in God's goodness, and our Saviour's merits; we desire the prayers of one another upon earth: why not much rather of the Saints and Angels in Heaven?

*Eran.* Because the one is commanded, and the other is forbidden, as I will shew you. page 114

*Ortho.* If the one be commanded, I can't imagine the other is forbidden.

*Eran.* Turn over the leaf, and you will find a very substantial reason, page 116. God ha<sup>t</sup> given Christ unto us as the only mediator between God and man, and we ha<sup>t</sup> made to our selves many mediators to assist and help him as if his mediation and intercession were not sufficient

and we make more application to them, than to him or God himself.

*Ortho.* When I desire my Catholick Brethren on Earth to pray for me, do I make them my mediators?

*Eran.* You may, I conceive, in a certain sense give them that appellation, but speaking properly, they are not; for we have but one mediator properly, and to communicate that prerogative to Creatures, wou'd be to set up false Christs, in plain opposition to the true one.

*Ortho.* If then I desire the Saints reigning with Christ to pray for me in the same manner, as I do my Brethren on Earth, why shall I make to myself in one case many mediators to assist him (Christ) *As if his mediation and Intercession were not sufficient*, and not in the other?

*Eran.* I own I never yet cou'd read a solid answer to this Query in all our Controvertists.

*Ortho.* Nor ever will. Your friend's reason *Because the one is commanded*, proves that we dont destroy Christ's Mediatorship, nor derogate from the sufficiency of his Intercession, by desiring the prayers of the Living, for then the command had been unlawfull: but as it proves for the Living, so it stands as efficacious a confirmation for the Lawfulness of employing the prayers of the Saints departed.

*Eran.* But the Angels, & Saints departed are at a distance from us, and we know not where to find them, or that they hear our prayers, for they are not every where.

*Ortho.* This is a put off, a meer trick to wave one difficulty, by starting another. The question is not *Whether we know where to find the Saints*, but whether we deny the sufficiency of Christ's intercession, more when we beg the prayers of the departed Saints, than those of the Living? And I am positive either both are Lawfull, or neither.

The consequence you infer from this Catholick Practice, viz, *That we abandon Christ*, and disside in his merits, we disown; nor can it be drawn either from our doctrine, or practice; the Council of Trent self. 25. not only receives St. Paul's words, *One Mediator between God and men Christ Iesus*, but also condemns those who say that the invocation of Saints is injurious to the honour of this one Mediator; and Pastors are enjoyn'd to teach their People, that it's good and profitable to ask the prayers of the Saints, for obtaining blessings of God, through Iesus Christ his Son our Lord, who alone is our Redeemer and Saviour. And in conformity to this, all the prayers in our Liturgy are address'd to God the Father, and concluded *Per Dominum nostrum Iesum Christum*; and therefore in what terms soever the prayers are conceiv'd, which we address to Saints, the intention of the Church, and of the Faithfull reduce them to the form of *Pray for us*, as the Catechism ad Parochos explains it.

*Eran.* But can you think the Saints hear us at so vast a distance?

*Ortho.* If you believe St. Stephen, he saw the Heavens open'd, and our Saviour standing at the Right hand of God; this was a very long pro-

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spe&t , and I scarce believe any Saint more remote from us ; the *Iews* indeed took Truth for Blasphemy , and so has Mr. L-y more than once : now I can't fancy it's farther from Heaven to Earth, than from Earth to Heaven; if therefore he cou'd see so far above him, why not as far below him ? Besides *Eliseus*, thô absent, saw *Giezi* his treaty with *Naaman*, and why shall we conclude a Soul or Angel cannot as easily see any thing that concerns them on Earth, as he understood his man's secret commerce ? and our Saviour himself assures us the Angels of Heaven rejoice over a sinner that repents.

*Eran.* We doubt not but they may rifle our very thoughts , and from the top of the *Empyreum* survey the whole Earth , that the Angels may rejoice when it pleases God to let them know the conversion , or that the sinner comes thither; but that they know of every penitent upon Earth, is no where say'd, nor do I know it asserted by any.

*Ortho.* That the Saints triumphant do hear our prayers, is not defin'd by the Church; if they do, it's *When it pleases God to let them know them*; however it's very probable they do : For when *Saul* consulted the Witch of *Endor*, did she not by her magick charms , and incantations conjure up *Samuel*, and place him before the King ? The Prophet therefore , thô in the other World , or as some think , the Devil heard her. Now is it credible that God who is goodness it self, shou'd suffer the Devil to hear the Prayers , of his Clients , or even

Samuel to rise, at the call of a Witch, for the punishment of Saul, and that he will refuse the same Priviledge to Saints, when their suppliants ask their intercession with God, to the obtaining his pardon for their sins in this life, and Glory in the other?

Saint Austin notwithstanding durst not resolve the question. He acknowledged men receiv'd benefits by their intercession, that they appear'd, that they wrought Miracles in favour of their suppliants; and in *l. 22. de civ. Dei*, he recounts several wrought by the Protomartyr St. Stephen, in favour of his Clients; and some of such a nature, that if a Papist did affirm the truth of them, upon the same Authority that holy Father does, Protestants wou'd rather laugh than believe.

Now whether the Saints do hear our prayers, and confer the benefits, or whether God bestows them by the ministry of Angels, or immediately by himself, it's still most true what the Council of Trent define, viz. *It's profitable to ask the Prayers of Saints*, seeing we receive the same favours, whether they hear us or not. Let us hear St. Austin. (*l. 22. c. 9. de civ. Dei.*)

Why can the Martyrs do so many things, who have lost their lives for the Faith, which announces this Resurrection? For whether God does these things himself, according to that admirable manner by which being eternal, he operates things in time, or whether he operates them by his Ministers, and these same things which he does by his Ministers, whether he does some by the souls of the Martyrs, as he did these, when they were here in body, or infine whether he does all these things by Angels,

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whom he commands himself invisibly and unchangeably ; so that the things say'd to be done by the Martyrs, are only done by them praying , and impetrating and not operating . notwithstanding these things give Testimony to the Faith of the Resurrection of the flesh . The Saint supposes the Martyrs do strange things for their Clients . This he lays down as an unquestionable principle . He wavers about the manner, which concerns not in the least the practice , and Faith of our Church .

But what ever was the opinion of St. Austin , the current of the other Fathers ran the other way ; they maintaind the Saints did hear us . St. Basil : (in 40. Mart.) *He who is oppress'd by any trouble , has recourse to them , some to be deliver'd from adversity , others to persevere in prosperity . Hear the devout woman praying for her Children , demanding the safe return of her husband , when he is in Voyage , and his health when he's sick . O Holy company , ô sacred College ; ô inexpugnable Battalion , ô common guards of mankind , profitable companions of our cares ! And there is not one of them who does not see all things .* This comes near the schoolmen's *Speculum Trinitatis* , which made our Gentleman merry ; for certainly God , who contains all things , is the best Medium , and tho' the Saints shou'd see all things existent , their science wou'd be infinitely less extended , than God's who sees things that are not , nor ever will be , as distinctly as those that are .

St. Gregory Nazian. (in Laud. Basil.) *ô Sacred & Divine head , cast down from Heaven an eye upon us , and by your intercession , take from us the temptation of the flesh .*

St.

St. Gregory Nyssen. (de S. Theo.) Intercede for thy Country with our common Lord, for the Country of a Martyr is the place of his passion, these are his fellow Citizens, and his Brethren & Relations, who keep, adorn, and honour his body: for we acknowledge our obligation to you for having hitherto been preserved; be a safe-guard to us for the future.

St. Chrysostom. He who is clad with purple goes to embrace the Sepulchers, and laying down all pomp, presents himself in the posture of a suppliant before the Saints, that they may intercede to God for him; and he who wears the Crown pray's a Tent-maker, and a fisherman as his Protectors. Will you dare to say he's dead (Christ) whose very dead servants are Protectors of Emperours.

Theodosius the Great went in procession with the Priests and People, to all the places of devotion, and prostrated himself in sack Cloath before the tombs of the Martyrs and Apostles, demanding assistance by their intercession. (Buff. hist. cap. 33.)

The Christian People worship the Martyrs as Guardians of their Cities, and Presidents of their habitations, and by their intercession obtain favours. I must add some Verses of St. Paulinus.

*Cernere s<sup>æ</sup>pè juvat variis spectacula fermis  
 Mira salutantum, & sibi quæq;<sub>z</sub> accommoda votis  
 Poscentum, videas etiam de more colonos,  
 Non solum gremio sua pignora ferre paterno,  
 Sed pecora agra manu s<sup>æ</sup>pè introducere secum  
 Et Sancto quasi conspicuo mandare licenter.*

This was the belief and practice of the Church within the time of the first four general Councils the Fathers cited, were neither visionaries, nor illi-

terate

terate; their learning was the ornament, and their piety the veneratio of the age they liv'd in. They tell us the oppres'd recommended themselves to the Martyrs prayers, & crav'd their intercession: that they are safe-guards of Towns: Patrons of Cities, & Guardians of Emperours; that the People did not only carry their sick Children in their arms to the Martyr's Tombs, but also drive their sick Cattle, and commended them to the Saints. Now those very things, which 1300 years ago, by the most learned Doctors, and in the most pure times of the Church, were thought very serious, Religious, and Lawfull, by a little disguise your friend ( pag. 117.) turns into ridicule. If in these primitive times People took particular Martyrs as Patrons, why is it unlawfull in ours? If the sick address'd themselves to them for health, have not we the same liberty? If they brought their sick Cattle to St. Felix's Tomb to be blest'd, why may not our Clowns desire the prayers of St. Loy, or Saint Antony for the preservation of theirs? but however the Church has commanded neither, nor design'd such Presidents; she mentions neither Patrons for Sea, Air, Fire, nor any thing else; but if People will chuse such, where is the harm? provided they keep within the bounds of bare Intercession? But our Authore excepts against our crying out *Iesus Maria* at every surprise. This is joynly to pray the Saints with God, consequently to place them upon the same level. But these two words are in short, *Iesus have mercy on me, Mary pray for me.* But pray, is it not better upon a surprise to call  
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upon *Iesus* to have mercy upon me, than upon God to damn me? Upon *Mary* to pray for me, than upon *Christ* to confound me? Yet a surprise drawst these expressions from an English man more blameable than *Iesus Maria*; and I can assure you, *Eranistus* they are so customary even in cold blood, that all over Flanders a God damn you, & an English man are become synonymous. Superstition is bad, but yet *Latitudinarianism* is worse; it's better to have too much Religion, than none at all; Religion is nowhere more talk'd of, than in our Nation, & nowhere less understood; and I fear most make their choice by spite, or interest, and rather to carry on a faction, than to work their salvation.

It's therefore certain the Fathers between the four first Councils, did both teach and practise praying to Saints, as we do; they speak not of it, as a new institution, but of a thing generally receiv'd, and practis'd in the Church; it has continued ever since, in the same state without variation; being twelve hundred years nearer the Apostles, than our Reformers, they had more convenience to know whether it were an Apostolical Tradition, or an human invention: yet they all held it Lawfull, they all practis'd the devotion. Tell me then whether it be not an insufferable insolence for an inconsiderable Pamphleteer, to condemn a desertors of Christ, as Idolaters, so many virtuous so many learned Doctors, and Pastors, who ha little of their learning, and nothing of their virtue. And secondly whether it be not less hazardous to venture one's soul on their side, than on his?

*Eran.* If we wou'd look into the plain directions of holy Scripture, we shou'd settle our selves upon a much surer foundation. See then what the Apostle say's upon the very Case in hand. (pag 115) *Let no man beguile you in a Voluntary humility, and worshipping of Angels, intruding into these things which he has not seen. Vainly puffed up by his fleshly mind, & not holding the Head from which all the bodily joyns, & hands having nourishment ministred, and knit together increaseth with the increase of God.*

*Ortho.* In good earnest does your friend call this plain directions of holy Scripture? Does he think all the ancient Fathers did overlook, or not understand it? They both read the Text, and comprehended St. Paul's meaning, and still continued to pray to Saints, and Angels, and to honour the memories of both. He pretends this is a full answer to all our pretensions for this worship of Saints, and Angels, for *both go on the same foot.* But yet after all these plain directions, he does not understand St Paul; and then it's certain it makes nothing against us. The worship St. Paul forbids separates from the Head Iesu Christ. Do we abandon him when we pray to a Saint, or Angel? do we expect any favour from either, but by his merits, and mediation? Turn over our Missals, and publick Liturgies, I defie him to shew me one prayer not address'd to God, and terminated *Per Dominum nostrum Iesum Christum.* How then does this place concern us? This Text is pointed against Simon the Magician, who maintain'd with Plato that we must Sacrifice to certain Angels, who made

the World, without whose intercession we cou'd not appease God ; such, no doubt, separate themselves from Christ their Head. So *Irenaeus* (a)

Let us come to the Explication of the Text. *Theodoret* upon this place say's these who were for the observation of the Law, perswaded the *Colossians* to serve the Angels, saying that the Law had been given by them : and this vice lasted a long time in *Phrygia* and *Pisidia*; and the Council of *Laodicea* forbid by a Canon to pray to the Angels. And there are even to this day among them Oratories. These therefore (the Jews) gave this Counsel under a pretext of humility, saying that God can neither be seen, nor comprehended: that we cannot come to him, and therefore that we must obtain his favour by the mediation of Angels; against which Law the Council of *Laodicea* ordain'd that they shou'd not pray to Angels, and abandon our Lord Jesus Christ.

By this discourse it appears he spoke of those, who pray'd to Angels with exclusion of Jesus Christ. Nor did they pray to God, he being inaccessible, but contented themselves to adore the Angels, with the worship of *Latria*; because the name, virtue, and majesty of God, in as much as it was communicable to men, resided in them. So that when they were adored, God reputed

(a) *Ir. lib. 1. cap. 10. Epiph. in Tert. lib. pres. Chris. in hunc locum. Sunt non nulli qui dicunt non oportere per Christum reconciliari & ad Patrem accedere, sed per Angelos. in Ep. ad Col.* (b) *In cap. 3. Colo.*

himself

(a) *Theo*

himself adored, when they were render'd propitious, God was also in them, and by them. This is certainly the meaning of Theodoret: for there is no reason in the World to fancy he pretends all prayers made to angels are unlawfull: remember your friend say's the worship of Saints, and Angels go upon the same foot: (Pag 116) if therefore Theodoret admits the one, he doth not deny the other: we will try this by fact, the clearest evidence. (a) The Triumphant Souls of Martyrs live in their Heavenly Country mingled with the troops of Angels, but their bodies are buried in their monuments. The Cities, Bourgs, and Villages have divided them among themselves, and cease not to acknowledge they are sovereign against the diseases of soul and body; they worship them as Guardians, & Patrons of their Cities, & they obtain of God by their prayers, and intercession divine favours. Ibid. We enter not once or twice a year into the Temples of Martyrs, but we pass there their holy days, and often sing daily prayses and hymns to the God of Martyrs. Those who enjoy health, ask of the Martyrs a continuation; and those that are indispos'd, a cure. Men without heirs demand to be Fathers, and barren Women to be Mothers; and those who have obtain'd their request intreat the Martyrs to conserve their benefits: those who enter upon a journy beseech them to be their guides, & companions, & at their return offer gifts as acknowledgments of the favour; yet they address not themselves to Martyrs as to Gods, but as to Patrons, & intercessors: and those who have ask'd with Faith, obtain what they seek; and the Donaries hung up in their Churches in sign

(a) Theod: De Mar. lib. 8. pag. 112.

of the cure, declare it to evidence; for some offer the effigies of eyes, others of feet, others of hands; some are of gold, others of Silver.

Eran. Me thinks Theodoret has drawn an exact stamp of *Nôtre Dame de Montaigue*. The walls I remember were hung with these little trinkets he mentions. I thought this devotion was of fresher date by some ages; and to call a practice of above twelve hundred years standing, a novelty, is to strain the signification beyond measure, and I fear beyond conscience. But Sir, are you sure this Book is Theodoret's? here's Popery without mask or disguise.

Ortho. The Book is certainly his, and if you doubt, Cardinal du Peron in his answer to King James page 1059, will give you satisfaction. Theodoret, you see, read St. Paul's Text, and yet remain'd a devote to Saints, and consequently to Angels, *for they both go on the same foot*. And therefore what our Author calls *a plain*, is a false direction in his sense.

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## T H E

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## THE FIFTEENTH DIALOGUE.

*Whether our honouring and praying to Sainis  
and Angels be Idolatry?*

**E R A N I S T U S.** We are now come to a crime of the highest Nature, and he lays it home to your charge. I will give you a fair tryal, and with the Clerk of the sessions wish you a safe delivery. Idolatry, or no Idolatry in the Church of Rome, is the question.

**O R T H O D O X U S.** The Gentleman in his heart does not think Catholicks such fools, as to turn Idolaters at this time of day. But as Bishop Parker notes very well, Idolatry is a stabbing, & cut-throat word: its least punishment is the greatest that can be, Death and Damnation.

Hence he infers, so black a crime as this, is not lightly to be charg'd upon any party of Christians, not only because of the foulness of the Calumny, but the barbarous consequences that may follow upon it, to invite, and warrant the Rabble, when ever opportunity favours, to destroy the Roman Catholicks, and their Images, as the Israelites were commanded to destroy the Canaanites, and their Idols; but our Author has over-  
look'd

look'd prudence; and good manners, by pressing so odious an accusation, which may prejudice those persons, for whom he pretends great respect, more than his pen has, or ever will be able to do them good; but however he was in his career, and being well stored with Ink, he resolv'd to fling it in our faces.

Heretofore all Christian writers affirm'd that Idolatry consisted in the worship of Devils, or Idols, but Dr. *Stillingfleet* who in 1663 was of the same opinion, some time after ran to the other extreme, and turn'd the Pagan *Jupiter* into the true God *Blessed for ever more*. But the good Doctor was upon an extraordinary exploit; he wou'd fain bring in Catholicks guilty of Idolatry, and he thought his business was done, if he cou'd prove the Pagan Idolatry consisted in the worship of the true God, under the appearance of an Image, and that their lesser Gods had the Office of Intercessors, as our Saints and Angels. Our friend being upon the same expedition follows that great Hero's faculty, and hopes for success under the auspicious influence of so great a Leader. The question is not for my present purpose, and the examen of it wou'd lead me too far. I send him to a small Book called *Anti-Haman*, and to *Parker* Bishop of *Oxford* ( for abrogating the Test ) for instruction. I offer three General Arguments against his System.

First, Thousands lost their lives in the primitive Church, because they wou'd neither adore, nor offer Sacrifice to *Jupiter*. Had they thought him

to be the same with God *blessed for ever more*, shou'd they not have told the Emperours, and Judges they did adore the same *Jupiter*, but that He had forbid them to worship his statues: this one wou'd think had been natural, but it never came into any Martyr's, or Writer's thoughts, to give the Tyrants and posterity this satisfaction.

Secondly, The dispute between the Pagans & Christians ran wholly upon this, whether *Jupiter* was the true God, or a true man. Those maintain'd the first, these the second. To prove their assertion they named his Father *Saturn*, his Mother *Rhea*, the place of his Birth, & of his burial. Now had both sides agreed upon the main point, viz. that the person signified by *Jupiter* was the true God, cou'd the Christians fetch his origine from *Saturn*, & *Rhea*, with might and main, & contend he had a beginning, whom they are suppos'd to acknowledge Eternal? This is to affront not only learning, but even common sense.

Thirdly, If our Author be in the right, the Christians were in the wrong, and the Pagans carried their cause in spight of the most able Writers Christianity ever gave the World: for the Christians, stood to it that *Jupiter was a true man*: the Pagans *that he was true God*: pray call Mr. L-y to decide the Controversy; there is nothing more evident than that the Heathens did acknowledge one supreme, and true God: and then he places *Iupiter* in Heaven with old *Homer*, and *ex plenitudine potestatis* declares him the true God *blessed for ever more*.

And

And thus those noble Champions of Jesus Christ are cast at his Tribunal, and to hide the deformity of Pagans, he has turn'd Martyrs into Monsters, and Doctors into fools.

*Eran.* Did not St. Paul say they knew God, & that he was manifest unto them, and even his Eternal power, and Godhead?

*Ortho.* The Heathens knew God; but their worship answer'd not their knowledge, and St. Paul in the place you cite, condemns them for changing the glory of the uncorruptible God into an Image made like to corruptible man.

*Eran.* It's absurd to think the Pagans worship the Statues of their Gods for Gods, for then they must have thought the Images to be the things of which they were the Images: that was not possible; for then they wou'd not be the Images but the things themselves.

*Ortho.* As absurd as you please; and is man if left to himself, incapable of any absurdity in his Understanding, or any depravation in his Will? Can any thing in nature appear more absurd than to make Death the sole effect of Infidelity? And has not an Englishman intertain'd the World with this fine discovery? But to clear the Pagan of one absurdity, you have clapt another upon St Cyprian, who has writ a Book to prove, quod *Idola non sunt Dii*. Nay, you oppose Scripture which in twenty places affirms the Pagans adore Statues for Gods: and all the Fathers, who live & convers'd with them, who studied their errors and took pains to confute them.

*Ian.* The common appellation given to *Jupiter* by *Homer*, is *The Father & King of the Gods, as well as of men*. But besides all those we have sufficient Testimonies in Scripture of the Heathens acknowledging one Supreme, and true God, witness *Nabuchodonosor*, *Cyrus*, & *Darius*.

*Ortho.* *Homer*, *Virgil*, and other Poets placed indeed *Jupiter* sometimes in a Throne commanding Gods, & men: but then they sent him as often into a bawdy house. They Stile him Creator of all things, and yet name his Father and Mother; he is *Optimus Maximus*, & yet an Adulterer, a Ravisher, and a Parricide; and thus they make him the greatest Being, and the least; the best & the worst. They blend Majesty and infamy; yet under those notions the *Romās* worshipp'd *Jupiter* in their Capitol, for their greatest God, whom their Laws condemned to the sack and the serpent, as the worst of men. Is this the true God bless'd for ever more? But the wise men cou'd never adore such a monster; I believe in their Closets, they scorn'd him, however in their Temples they worshipp'd him: it was the doctrine of the State, tho' perchance not of the Schools; nor of their Judgment, but of their practice.

I grant the three Princes speak of God, and the true one too, in as high expressions as any Christian can use; but in the first place *Nabuchodonosor* made the acknowledgment, after *Daniel* had miraculously unfolded the Mystery of his dream, and then he calls him *Daniel's God*; *Verè Deus vester Deus Deorum est*: which is a mark he was a stranger

to him before, and none of those Gods he worshipp'd in his Temples. Nay, let the Reader judge whether the *Pagans* acted so consequently, as our Author wou'd perluade the world. This very Prince, in the very same place, *Cecidit in faciem suam & adoravit Danielem & hostias & incensum pracepit, ut sacrificaret ei.* Did he Sacrifice to Daniel's God, or his person? To his person, without doubt. After such a fact, of what folly is man uncapable! Do we, or their illusion make them Monsters?

What *Nabuchodonosor* speaks in *Daniel 4*. I own came from the heart; God had humbled that proud Monarch to such a strange degree, that affliction taught him what he understood not in prosperity, the weakness of man, and the infinite Majesty of God. And this acknowledgment seems so unfeign'd, that many Interpreters conclude he is saved.

*Cyrus*, and *Darius* speak nobly of God, but still not as their God, but of the *Jews*; which is a sign they honour'd *Mithra* the Sun in their Temples, and true God only in their Edicts.

*Eran*. I grant the *Pagans* did worship many Gods, but they did not think it inconsistent to acknowledge one God above all, and yet to suppose that every Nation had it's own God, or Gods in subordination to the Supreme God, and as Deputies under him. (pag. 122)

*Ortho*. You run on in a false supposition: there was not one God common to all Nations. *Jupiter* was the *Optimus Maximus* of the *Greeks*, and *Romans*. *Baal*, or the Sun of the *Persians*. *Osiris* of the *Egyptians*: and all those were creatures. Besides

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this ; each Nation , Town , & Village had their peculiar Deity. And if I mistake not , *Varo* reckons 30000 in *Rome* : but whatever the Idolaters thought of their ranks or Superiority , they pay'd them Equal worship , not for their Deputiship , but for their suppos'd Divinity ; they as absolutely sacrificed to their Petty *Lares*, as to their *Apollo*, to *Romulus* as to mighty *Iove*. And althô Mr. L-y be a great Antiquary , he will scarce find in a pagan Liturgy *Pater Romule ora pro nobis. Sancte Bacche intercede pro nobis.*

*Eran.* But shall we not believe the Pagans themselves ? in St. *Austin* , do they not argue thus for themselves ? *We do not worship evil Demons or Spirits, but we worship those you call Angels, the powers of the great God.* But St. *Austin answer'd* , *they must be evil Spirits,* Because they requir'd worship from men , as the Devil did from our Saviour.

*Ortho.* I have no time to draw up a Scheme of the Pagans Theology touching their *Boni* and *mali Genii* , their *Dii majorum*, and *Minorum Gentium*. Nothing can be gather'd from the Pagan writers but uncertainty , & contradiction. However they honour'd them *Cultu Latræ* , and by the answer of St. *Austin* you cite , is it not evident , the Idolaters gave Divine honour to the Spirits they pretended were the Angels of the Christians? For this Great Doctor say's they were Devils because they required worship from men , as the Devil did of our Saviour. Pray what worship did the Devil require of our Saviour but *Latræ* ? *Hec omnia tibi dabo si cadens adoraveris me.* Was it a wor-

ship with subordination to the true God? Altho' our Author be daring, he will not venture upon such an assertion.

As for the Angel's forbidding St. John to worship him, perchance he took him for our Saviour himself, he made such a glorious appearance: and especially because he spoke to him in the person of our Saviour, and in terms proper only to him. *I am the first, and the last, and Live, and was dead.* (1. ch.) The Angel warn'd him of his mistake, and St. John was guilty of a material error, not of a sin; but it's more probable St. John only pay'd the Angel the same respect, the Patriarchs practis'd in the old Law; that the Angel refus'd it of a Saint, who deserv'd to be honoured of the Angels themselves, and had he committed a sin after this reprehension, wou'd he have fallen into the same crime immediately after? No certainly. St. Peter refus'd out of humility the honour *Cornelius* pay'd him, not out of any scruple: it was respectfull, but not superstitious. But his bringing St. Paul's & St Barnaby's example refusing the honours the Lycaonians prepar'd for their reception, is extravagant; for those blind Pagans fancied *Barnabas* was *Jupiter*, & *Paul*, *Mercury*, and they prepar'd Oxen, and garlands to welcome those suppos'd Divinities, with Sacrifices, and Oblations. What wonder those Divine men refus'd worship due alone to the true God; and what wou'd he infer? Because the Saints upon Earth refus'd Divine honour, therefore they refuse in Heaven all Veneration, all respect; but this inference will not hold, unless he can prove

prove

provè all honour given to a creature, is Divine. Eran. The worship of the lesser Gods is what is forbidden in the first commandment, which regards the object of worship, that no Religious worship is to be given to any but to the supreme God alone. The second commandment relates to the manner of worship, that is, by Images. But this your Church has bid from the People, and divided the tenth into two, to keep up the number.

Ortho. Id est, of Neptune, Pluto, Appollo, who, let me tell you, were Gods of good account, substantial Divinities, I assure you, among the Pagans, and of as ancient a family, as Jove himself; but this commandment touch'd not Jupiter, nay he proclaim'd it: for Homer represents him as *The Father of Gods, and men*, and finding them on his errands, calling them to account, and sometimes chastising them, and so must be the true God for ever more. And Terence, in *Eunuchus*, tells us he shakes the starry Vaults of Heaven, and at the same time charges him of rape upon the body of *Diana*. At quem Deum qui templis Celi summa sonitu quatit? here you have Jupiter as great, and as little as may be. And is this the almighty Creator of Heaven and Earth? And did St. Peter and St. Paul dye for refusing to worship the God that gave the Law to the Jews? When you say God forbids all Religious worship those to be given to any creature, if you will not contest about a word, it's very easy to give you full satisfaction. The Council of Trent declares no more therefore than that *Due honor, and Veneration is to be given respect, to the Images of Christ*. And the same is understood, he can of all honour and worship, we pay creatures. prove Now

Now this amounts to no more; than what a produce  
 the world thinks belongs to these things that have order'd  
 a peculiar Relation to God. In this manner was blick in  
 Anciently honour'd the Ark, and now by yourselves the Sacramental bread, the name of Jesus intended  
 Christ, & the Gospels. And thus we honour them have da  
 Images of Christ, as Representatives of that Divine don't yo  
 Person, who freed us from sin, and death by his 19,) ha  
 own death. We honour Saints not for any qua  
 lity either of Nature, or Fortune, but for the eechisms  
 supernatural gifts, God has favour'd them with find neit  
 because they have finish'd their Carrer here set down  
 with glory, and conquest, and now in Heaven the first.  
 enjoy the eternal reward of their Labours. We memory  
 respect, honour, and if you will, worship them made for  
 for these prerogatives; and thus all the honour end  
 in God. Now if you will call this respect, thi  
 honour, this worship Religious, we deny God what do  
 has forbid all Religious worship to creatures le Moys  
 If you contend this is not Religious worship ischarg'd  
 it's then denied we give Religious worship either little s  
 to the Saints themselves, or their Images, fo  
 we give no other, than what I have express'd. nents app  
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The second Commandment is but an explication of figure  
 of the first, and regards the object as well as the manner of worship. It forbids not simply only stan  
 the making of pictures or Images, but of Idols and his c  
*Non Adorabis ea, id est, you shall not adore stocks*  
*or stones, nor fall into Idolatry of the Neighbouring Nations: But this our Church has bid from the*  
*People &c. ( pag. 120. )*

Favour me with a sight of the Church's orders  
 pro-

that a produce the Bull, and name the date. What is  
 it have order'd by the Church is signified to us by a pu-  
 blick instrument. Now I am persuaded you have  
 not met with any in all your Travels. But if she  
 intended to hide it from the People, she shou'd  
 have dash'd it out of the Scripture; and why  
 don't you accuse our Bd. Saviour, who (St. Matth.  
 19,) has done just the same thing? We have Ca-  
 techisms for little Children, and in these you will  
 find neither the second, third, fourth, nor fifth  
 set down at length. And sometimes the second  
 here is quite left out, being only an explication of  
 the first. And this is done not to overcharge the  
 memory of little Children. In other Catechisms  
 made for Children of riper years, you will find  
 them all at length. So that we have the Deca-  
 logue as full in our Church, as in yours. But  
 what do you talk of leaving out one? Luther (Ser-  
 tates de Moyse) by his more than Pontifical power,  
 discharged them all with one dash of his pen, &  
 either little strain of Conscience. The ten Command-  
 ments appertain not to Christians. And Osiander (in Epito.)  
 says, *Isebius docuit Decalogum non esse docendam in Ec-*  
*xpli- catione. These were seventh-form men, men of Bulk,*  
 well as of figure in the Reformation. *Luther's reason was the*  
 simply only standard of what was Scripture, what not;  
 of Idols and his comments not a bare opinion, but Oracles.  
 stocks. *Eran.* How many do you worship for Saints  
 ghour that were never in being? what think you of the  
 from the 1000 English Virgins all Martyred together at  
 Cullen, and the fine Legend told of them? Do  
 you believe St. George's killing the Dragon and re-  
 scuing

scuing the King's Daughter? Yet there are daies  
kept for all thefe , and Offices made for them, with  
prayers to them, and to God , that we may be  
saved by their merits.

*Ortho.* I find nothing in our Church Office  
of 11000 Virgins, nothing of St. George's killing  
the Dragon , or retcuing the King's Daughter. A  
day is set a part for St. *Ursula* , and her compa-  
nions , but the number is not determin'd: and an-  
other for St. *George* , without mention of a Dra-  
gon , or a King's Daughter: The number of St.  
*Ursula*'s companions is no object of my belief  
nor the feats of St. *George* the doctrine of our  
Church. Tho' some things related of them are falle  
must it follow their Persons are suppos'd? who wi-  
vouch for every passage *Curtius* writes of *Alexander*?  
Yet it's certain that Prince is no Romantick Hero.  
Will you believe all *Abdias* writes of the Apostles?  
And yet thô many passages of their lives have an  
air of Romance , their persons , I hope , are real.  
A bare denial will not turn St. *Ursula* into nothing  
nor strike St. *George* out of the list of Martyrs.  
But suppose there never was such a man , we ask  
of God, *Ut qui tua per cum beneficia poscimus, donec tu*  
*gratia consequamur, per Dominum nostrum Iesum Christum &c.* So that we expect the favour from God  
by the merits of *Iesus Christ*: and is not this a  
sufficient motive to excite God's liberality, thô St.  
*George* joyn'd not his intercession.

*Eran.* Can these prayers be in Faith, to person  
that never were in being , and for the merit of  
actions that never were done ?

*Ortho.* These prayers are not address'd to Saints, but to God ; we ground our hope upon his goodness, and his Son's merits : and if we add the intercession of a Saint, it's only to enforce our prayers : these may be made in Faith, tho' there never were such a Saint, if we are really perswaded there has been : for then we pray according to conscience, not against it. And this is the sense of St Paul (c. 14. ad Ron.) *what ever is not of Faith is a sin*: your friend often alludes to this Text, and alwaies mis-applies it.

But to shew your friend runs on in a false supposition, you shall see as strong proofs that St. George is no Phantom, as that *Diocletian* was a real Emperour, who Martyred him. The Greeks in their *Martyrologe* call him, *Magnum Martyrem* the *Ethiopians*, *Sidus honoris*. In *Diospolis*, the place of his Martyrdom, there remains a Church (*Tyrius de bello Sacro. l. 7*) *Iustinian* built another in his honour, teste *Procopio*: *Sidonius* of *Ments* a third. *Manuel Comnenus* order'd his feast. *Gelasius* condemns many things writ of him, yet acknowledges him a Martyr. *Basil* mentions him in the Mals translated out of the Arabick by *Victorius*; as also *Gregory of Tours*, *Germanus Amon*, *Cedrenus*, *Paulus Diaconus*; yet some of them lived 1200 years ago; and shall the bare testimony of a Parson beat down the authority of so many, and so ancient Authors? Vide *Becanum 71. de invocat. S. Ge.*

*Eran.* Many have been Canonized for notorious crimes, as our *Thomas Becker* of Canterbury: whose merit was, that he wou'd exempt all Ecclesiasticks

from the secular power, tho' even in civil and criminal causes.

*Ortho.* I intend not to plead St. Thomas his cause : he has found a more able Advocate. God pronounce'd him innocent by a hundred Miracles, before the Church declar'd him a Martyr : and if Mr. L-y will disprove them, he must bring better Arguments, than a joke or a Sarcasm; for I assure him one Miracle weighs more, than the verdict of a hundred Juries. It's true King Henry called him to his Tryal about 200 years after his death : and by an attempt without precedent, executed him in Effigie. But in his reign it was a crime to be innocent, and a virtue to be guilty : he had waged war some years against God, what wonder the Saints found no quarter? St. Thomas his Shrine was rich, and to regale his Mistresses, and Minions, he must first condemn the Saint, and then of course all was confiscated to his use. But his Favorites swept all away: So that the unfortunate Prince went away with the Sacrilege, and They with the profit. But what was the Saint's crime? *He wou'd exempt all Ecclesiasticks from the Secular power.* This is an unfair stating the Case. He never attempted to exempt Ecclesiasticks, but pretended they were exempt ; not to make new Laws in their favour, but to withstand the repealing the ancient; and Mr. L-y, I suppose, is better read, than to be ignorant that all the Christian Princes of Europe had granted the Church those very Immunities, St. Thomas contended for. If then in those days, the Church enjoyed

joyed those Priviledges, why cou'd not a Primate by lawfull means, maintain them ? Did he pretend the *Militia* was to be put into the hands of those, the Church shou'd appoint? or the Navy to be commanded by Officers of her placing? Did he beat the drum and levy Troops for the Service of the King, and the Church? this the Laity has done more than once, for the defence of Liberty and Property. And this conduct comes within the Statute of Treason.

But if it be Treason for a Bishop in the House of Peers, to refuse to vote for a Law, which he thinks intrenches upon the Liberties of the Church, how many will be found Traitors at Mr. L-y's Tribunal, who are loyal subjects and honest Patriots in the Eye of the Law? He says this is to transfer their allegiance to another Sovereign, which is the highest Treason: this is certainly High-Treason But at the sam time to lay violent hands upon him, is still higher. Our Clergy acknowledges no other Sovereign, but their Prince, and transfer their allegiance to no other. And I believe Catholick Kings are as assured of the fidelity of their Clergy, as Protestant Princes of theirs.

*Eran.* Such another was the last year's Saint, Pope *Pius V.* The great assertor, & last practiser of the Power of the Pope to depose Princes.

*Ortho.* Our Author has a short memory, & forgets in one place, what he says in another. (pag. 85) If the Pope is supreme head of the Universal Church, he must have power of excommunication over all in his own Communion, that is according to his scheme, over all

*Christians in the World.* His scheme is enlarged here, for he prefer'd to no Jurisdiction over Quakers, nor others unbaptized. But Queen Elizabeth was a Catholick, and acknowledg'd his Supremacy, & therefore according to Mr. L y's scheme, the Popes had power to excommunicate her. It's true, she withdrew from his Communion, but this will not help Mr L y, unless he admits a Subject's Rebellion deprives a Superior of his jurisdiction: but besides, this Queen's circumstances are peculiar: she was, in the modern language, Queen *de facto*, but not *de jure*, and I believe it's no more Treason to call her an Usurper, than Stephen, or Richard the III.

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## THE SIXTEENTH DIALOGUE.

*Of our devotion to our Blessed Lady.*

RANISTVS. There is one Saint (truely so) of whom I have reserv'd to speak in the last place, because of the excesses of your Church in their devotion to her, even bordering upon blasphemy in any common Ear. No less than a Canoniz'd Person, St. Bonaventure has publish'd what he calls the Psalter of the blessed Virgin Mary, wherein every one of the 150 Psalms, as likewise the Te Deum and other most solemn adorations of God are all turn'd to the Virgin Mary.

ORTHODOXVS. I am glad Mr. L-y is so tender conscienc'd as to startle at any expression that may strain'd to the very appearance of blasphemy. But it's strange his Zeal shou'd only quarrel with some Elegiums given to the Mother, and take no notice of downright blasphemies against the Son. This makes me suspect he is *Acceptor personarum*, & condemns those, meerly because spoken by a Catholic, and lay's no censure upon these, because teach'd and taught by the greatest Protestants. *Christus diros*, says Calvin, in animâ cruciatus damnati perdit hominis periclit. Christ suffer'd in his Soul the torments of a damned, and lost man: and then, Christ

Christ was not secure of his own Salvation : and if we believe Osiander, the Protestants of Polony, aum  
 Deum & num in Essentia, Trinum in personis, esse commen-  
 tum Antichristi, & that it's a three-headed Cerberus, the  
 God of Baal, and Moloch : and this is the doctrine  
 of Luther and Calvin : and the first contends Christ  
 had been a vile, and unworthy Saviour, had not  
 his very Divinity suffer'd : here are expressions  
 not bordering upon, but carrying blasphemy up-  
 on the very top of the letter. There is no need  
 of a Paraphrase, or comment, of illation or inference: they fly in the face of the Omnipotent, they  
 turn the most Adorable Trinity into Romance  
 and fiction, and throw the God of glory among  
 the Damned Spirits: yet those were Protestants of  
 the first Class: Apostles call'd to reform the  
 Church, to establish the pure doctrine; so that their  
 single opinion is *Vox multitudinis*, the belief of thou-  
 sands. They were of his Religion too, reform'd Pro-  
 testants; and he confesses to be in the commu-  
 nion with them. And I wou'd fain know whether  
 such doctrine indangers not Salvation more, than  
 a high expression in a particular Catholick Author  
 which concerns not our Church; for we follow not  
 any one man; but the whole Church, not what  
 a Doctor teaches, but what She delivers.

It's false St Bonaventure is Author of the Psalm  
 you lay to his charge; neither Trithemius nor  
 Gesnerus place it among his works. Whoever made  
 it, his Zeal was inconsiderate, and the fault lies  
 at his door, not at the Church's, who never ap-  
 prov'd it, and will not require Mr. L-y's appro-  
 bation. But in re-

ation as a condition of Communion : it's a  
Book so little known among us : that not one  
Catholick of ten thousand ever heard of it, nor  
one of a hundred thousand read it.

*Eran.* But your Church shou'd shew her dislike  
of such Books by their Condemnation, as for Ex-  
ample, that of the Devotion of Bondage, or the practice of  
perfectly consecrating our selves to the service of the blessed  
Virgin, in which you find expressions pia-  
nium offensivas.

*Ortho.* Alas Sir, our Church is not reprehensi-  
ble as to this point, and your selves complain she  
is too free of her condemnations ; but she makes  
difference between these Authors that are certainly  
Catholick, and those that are suspected : between  
those Books that may have a true sense, and those  
that carry a bad one : between those that are either  
bigot, & contemn'd, and those that are à la mode &  
esteem. Our Saviour says he's *The light of the World*  
*John. 8. 9. Matth. 5.*) and yet he gives his Disci-  
ples the same prerogative : besides, the Scripture  
gives Men the title of Gods. *Ego dixi Dii es sis.* And  
Cyprian says, *Christians will be what Christ is, if they  
imitate him.* These expressions, let me tell you, are  
high season'd, if taken according to the first Idea  
they raise : and yet certainly in the sense they were  
spoken, most true. In proportion you find, in the  
books of some Clients of our Lady, expressions  
not so correct as prudence requires, yet true in  
the minds of those who writ them. And such the  
Church will not condemn, but upon good caution.  
But in reality if the Church be guilty, because she

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condemns not all Books that may be turn'd to a bad sense; How will you excuse yours that suffer these that cannot possibly be strain'd to a tolerable one? Cast an eye upon Sacheverel's Tryal, and there you'll find a Catalogue of Books pen'd by Protestants, but dictated by Devils. Their blasphemy consists not in screwing devotion too high, but in hewing down the very Principles of Religion; they turn it all into Policy, & Priestcraft attack God, bullock the Bible, and play with that Majesty, they once will tremble at. The quotations are in no condition to appear, they will infect the Alphabet, and only serve to spread about the contagion: for Sabbathizing. The rights of the Christian Church. Blunt's *Oracles upon reason* Dr Burnet's *Archæologia Sacra*. The account of the growth of Deism. A brief but clear confutation of the Doctrine of the Trinity. *Sermens or Essays of Mr. Whiston's*. And this Gentleman to paint Atheism with wit, or rather with bare-faced blasphemy, makes it an *Ecclesiam* he has named the Trinity. Now has your Church condemned these Books? They are in the hands of all the *Beaux esprits*, they are admired by Libertins, and applauded by Wits, & in the meantime debauch the Nation not only in Principle but practice. You cry out against honouring Creatures too much, and take no notice of blaspheming the Creator. You inveigh against too much Religion, *id est*, Superstition, and take no precaution against no Religion, which is the real profession of most; for the rest (upon inquiry) you will find to be nothing but grimace, spight, faction, and

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interest. Woud you think we dealt fairly, if we charg'd those Books upon your Church, and put all the Blasphemies they contain to her account? Give ours the same allowance, and make her not accountable for every indiscreet proposition.

Thô the devotion of *Bondage* be licens'd by the Bishop of St. Omers, it's no rule for the Church, nor is it a consequence she approves what one Prelate allows. Yet according to what I have heard of the Book (for I never read it) the Title is the most shocking part; for when the Author explains himself, his strain'd Titles sink, & shrink into the common devotion of intercession. (vide pag. 32. of devotion.) However the devotion express'd by that word and Book, is forbidden by the Church.

*Eran.* Not only those unapprov'd Books are censurable, but even the publick Offices. Will you warrant these expressions? *Maria Mater gratiae, dulcis parens Clementiae, nos ab hoste Protege, & hora mortis suscipe;* or these in *Ave maris Stella; Solve vincla reis, profer lumen cæcis, mala nostra pelle, bona cuncta posce;* or these, *Sub tuum præsidium confugimus Sancta Dei Genitrix, nostras deprecationes ne despicias, sed in necessitatibus libera nos semper Virgo gloriofa & benedicta.*

*Ortho.* I always suspect a Conscience that is so tender, & have upon experience found them stark rotte. To find a fault, they strain a flea, but to spight a Brother they swallow Camels: is not our Lady Mother of God, fountain of all grace and mercy? What harm then to call her, what all Christians believe, besides Nestorians? It's true, we add *Defend us from the Enemy,*

but this mean's only by her intercession; And it's express'd in *Ave maris Stella*; for after *Solve vincla reis*, follows *Bona cuncta posce*: And all the *Sub tuum Presidium* goes on in the same signification, as the versicle *Ora pro nobis Sancta Dei Genitrix*, and the prayer, in which, as in all others, we address our selves to God, by the merits of his Son, and the intercession of his Mother, intimates. And does not St. Paul (11. ad Rom:) say, *that I might save some of them*. And (1. ad Cor: 9.) *Vt omnes facerem salvos*, viz, by prayers, by exhortations, and instructions? All the phrases address'd to our Lady, and the Saints carry the same sense, and therefore are no less innocent than St. Paul's. St. Gregory Nazianzen (in orat. in St. Basil.) uses the same expression. *But you ô divine Head look down upon us from Heaven, and cause the sting of Satan given us for our affliction to retire, and assist us to carry it.* Does he ask St. Basil to grant his request by his Own power, or only by his intercession? This is certainly his meaning, tho' not express'd. A man without Biass, or prejudice, that examin'd those expressions in calm and cold blood, can find nothing reprehensible; but when passion commands, there is no place, nor time for thought and reason; every Syllable falls under censure, when indeed the Censor himself deserves the greatest.

*Eran.* In the same Primmer you will see the Priest give the blessing in these words, *Vos cum prole pia benedicat Virgo Maria.* Here The principal part is given to the Virgin: her Son only blesses with her, and she is first named, but if she be not

prefer'd, yet she is upon the same level at least.

*Ortho.* We put not our Lady upon the same level with our Saviour, much less above him; we know he is her God, as well as ours, and that all the grace and glory she possesses are the effects of his goodness, & liberality. The Priest gives the blessing in his name absolutely, and in her's only by way of intercession, and recommendation. And why is it more unlawfull for a Priest to bless the People in her name, than for Jacob to bless his Grand-Sons in that of an Angel?

*Eran.* That *Angel was God*, and so it was express'd. He was Christ, who often appear'd before he took flesh.

*Ortho.* Here is indeed an assertion, but where is the proof? It's below Mr. L-y's quality to stoop to the Drudgery of proving. That the second Person of the bless'd Trinity might appear, before he assum'd human nature, is possible beyond contradiction: but that he did, can never be made out of Scripture: and I think it's downright impossible, that Christ (id est) God and man, cou'd appear, before God had taken flesh. But where is it express'd, this Angel was God? Let us turn to *Genesis*. God, before whom my Fathers Abraham & Isaac did walk, the God which fed me all my life long unto this day; The Angel which redeem'd me from all evil, bless the Lads. Here is the Text. Now pray point me the place, where it is express'd this Angel was God. Nay, the Patriarch names God, and the Angel as distinct Persons: & if you'll have this Angel to be the second Person of the Bd. Trinity, you must convince me of a

new Revelation. Nay, it seems the Patriarch was  
 an *Arian*, if his belief answer'd the expression; that cer-  
 Onthe  
 for he stiles the Father *God*, and the Son an  
*Angel*, which argues he put an infinite distance  
 been to  
 between the one, and the other. Whether the  
 Angel which wrestled with *Jacob*, or he who ap-  
 pear'd to St. *John* were truely such as Mr. *L-y*  
 pretends (with small Authority) *Iesus Christ*, is not  
 material to the present question: yet had a Catho-  
 lick given such an unaccustomed turn to Scripture,  
 how wou'd Mr. *L-y* run him down with Banter  
 and Rallery; and huff & hector him into con-  
 tempt? If ever God appear'd, one wou'd think it  
 was on *Sina* when he gave the Law; and yet St.  
 Stephen affirms positively, that solemn Covenant  
 was made by the ministry of Angels, *Qui legem ac-  
 cepistis in dispositione Angelorum*. And in opposition  
 to Mr. *L-y* he tells us the Angel that appear'd to  
*Moyses* in the bush, was the same that led the Army  
 through the Desert. *Hunc Deus Principem & Redem-  
 ptorem misit cum manu Angeli, qui apparuit illi in Rubo.*  
 Eran.  
 Now, no Interpreter, as I remember, says this  
 visible Cōductor was God. So that Mr. *L-y* afferts  
 with more confidence than reason, that God was  
 the Angel meant in those apparitions. But there  
 was no other way to obviate a difficulty that ruined  
 his objection.

Eran. Epiphanius reckons the worship of the Vir-  
 gin *Mary* (not so rank then as now) among the God in  
 Heresies, under the name of the *Collyridians*, who of-  
 fered cakes to the Moon, as Queen of Heaven, Ortho-  
 which is the same name they give now the Virgin.our, &  
 Ortho.

*Ortho.* Can you shew one text out of Epiphanius that censures the addressing our selves to the Virgin, to intercede or to pray for us? That had been to the purpose, but the Collyridian's devotion was rank with a witness. They offer'd Cakes, & flower in true Sacrifice, and renew'd the old Idolatry of the Jews declam'd against, and condemn'd by Jeremy the Prophet. They offer'd Cakes to the Queen of Heaven, *Mulieres conspergunt adipem, ut faciant placentas Regina Cœli, & libent Diis alienis:* They initiated women, and made them Priestesses to perform the rights, and offer these Sacrifices.

Now, St. Epiphanius protests with Zeal, and fervour, that Priesthood belongs not to the Sex; that Sacrifice is a worship only due to God; that the Virgin was the Mother indeed of God, but not God. This devotion is downright Idolatry, and we condemn it as heartily as St. Epiphanius, or our Author.

*Eran.* There is an honour of an extraordinary Nature pay'd her at the head of all the Saints, in the Office of the Mass, where before the Consecration, the Elements are offer'd up to God in memory of the Passion, Resurrection, and Ascension of Jesus Christ, and for the honour of the blessed Virgin Mary, *In honorem beatae Mariæ Virginis.* Did Christ then Suffer, Rise, and Ascend to her honour? It was for the honour and glory of God indeed, but to thrust her in, or any of the saints to share in it, this looks a little familiar.

*Ortho.* Christ did suffer, rise & ascend for her honour, & that of all mankind. He suffer'd to redeem us

us, to adopt us for his Children, to intitle us to Heaven, to place us Eternally in glory. And are not these dignifying prerogatives, and the price of his blood, the effects of his passion? in this place the Church offers to the heavenly Father the unbloody Sacrifice of his Son, to honour the memory of his Mother, and all the Saints; & in thanksgiving for the glory he has given them. What can we offer to God in thanksgiving more acceptable, than the same *Vidime*, by which they were sanctified & glorified? the virtues they practised and the glory they possess, are the fruit of this Sacrifice: and the honour we pay the Virgin & Saints, is to name them at the Alter in the presence of God, in thanksgiving for the favours they have received, and in Eternal commemoration of the wonders he has wrought in them. This was the form in the Liturgy 300 years ago. We also make mention, says St. Cyril (Cate. 5.) Of these who have slept in peace, of the Patriarchs, Prophets, Apostles, and Martyrs, to the end that God, by their prayers, may receive ours. (Aug. de ver. Apost. Ser. 17.) The Ecclesiastical discipline orders all the Faithfull to know that when the Martyrs are named at the alter, we pray not for them, but for the other departed. Again St. Cyril. We all pray to thee, and offer this Sacrifice in memory of these who are gone before us, of Patriarchs, Prophets, Apostles &c. And in the Liturgies of St. Basil and St. Chrysostom you will find the Sacrifice offer'd to God in memory of the Saints.

*Eran.* But not in their honour.

*Ortho.* Yes, in their honour. If the Church of England

gland, shou'd set apart a day of thanksgiving to God, for Mr. L-y's glorious Victory over Popery, wou'd it not be for his honour? I believe he wou'd fancy so, and that he wou'd stand on Tip-toe, and add at least half a foot to his stature, nor quarrel with his Church for honouring him joynly with God, and *Putting both on the same level.* Now, this is all we mean, when we say, *We offer this sacrifice to God in honour of the Virgin Mary*, id est, we thank thee for the honours, favours, and graces thou hast so plentifully bestow'd upon her. And this is just what St. Austin teaches. (Ench. cap. 110.) *When the sacrifice is offer'd in the Church for the Faithfull departed, it is to such as were good, but not perfectly good, a Sacrifice of Propitiation; but for the perfectly good, of thanksgiving.*

Dailé (Apol. cap. 14) gives Mr. L-y good advice, and if he had follow'd it, he might have brought his book into a lets compass, & spared invective and rallery. *Signs instituted by men to signify any thing, whether of Nature, or Religion, are to be interpreted by the publick and common practice of those, who use them, not by the secret and particular intentions of this or that person.* This rule sutes with reason, and squares with charity. All arts and sciences have their language; the Church has her's, and we must not turn pedantick Grammarians, and run to Gellius, or Quimilian for her meaning, but to her self. What ever terms he finds in her Offices, or Liturgies, must be taken as expressions of intercession or thanksgiving, and we maintain this contains nothing hurtfull, nothing superstitious.

For

For 1. We may desire the living Saints to pray for us. This Mr. L-y confesses, and St. Paul practis'd. By this Intercession we leave not God, to make our addresses to a creature, we put them not in his place, nor of *Iesus Christ*. We put them in our place, and we ingage them to joyn their prayers to ours, that they may be more efficacious.

2. We say the Saints either alive or dead may obtain graces for us, by the merits of *Iesus Christ*, but not by their own, notwithstanding when their virtue, and merits are greater, their prayers are more gratefull: and thus their merits founded on these of *Iesus Christ* are profitable to us, & in this sense we may represent them to God, as *Moyses* did those of *Abraham*, *Isaac*, & *Jacob*.

3. We confess *Christ* to be our only Advocate of Redemption, and our sole Mediator; that on the Cross he merited all the graces we receive: but that we do no more deny these two qualities, by asking the prayers of the Saints in Heaven, than St. Paul by recommending himself to the faithfull on Earth.

4. Altho' God commands us to have recourse to him, as to the Author of grace, & to invoke him in our necessities, as the Master of Nature, Grace and Glory, who will notwithstanding blame St. Paul for having recourse to the prayers of his faithfull Converts on Earth? And why on this account do Catholicks deserve censure for applying themselves to the Saints in Heaven?

5. Protestants cannot deny but this devotion was

was Solemnly practis'd in the Catholick Church, by *Austins*, *Gregories*, *Chrysostoms*, *Ambroses*, & above 1200 years ago. Now is it credible these great men did not understand Religion, as well as a pack of our debauch'd Reformers, and ten times better, than a petty Minister? Their reason was at least as stanch as his, their learning ten times greater, and their Sanctity a thousand times.

Let Protestants evince this Doctrine of Error, Superstition, or impiety, and then they will come up to the point; but whilst they hover about the imprudent expressions of a particular person, they beat the air, make a noise, and do no execution against the Church.

And hence we may gather how little our Church is concern'd in an indiscreet expression of an Author, that *Christ did nothing which St. Francis did not do, yea that he did more than Christ himself*. And yet even here our Author runs to artifice & hyperbole. Does this man advance St. *Francis* above God himself, and prefer him even to *Christ*? This is a comment of our Author's invention, a meer imposture to raise indignation. What St. *Francis* did, was the pure effects of God's goodness, & of our Saviour's, who foretold that the Faithfull shou'd do as great, & greater things, than he had done himself. & yet he never intended to advance them above God, nor to prefer them to himself.

*Eran.* Now we see the reason why your *Index expurgatorius* wou'd not have it seen in the Fathers, that God only is to be worshipp'd; for they have expunged this out of the Indices

*Ortho.* You may see in our Fathers, and in our publick Liturgies, and Catechisms too, that God alone is to be worshipp'd with that supreme honour, which the Greeks call *Latria*; but you will find in no Orthodox Author, that the Saints are not to be honour'd. *VVolfgangus Masculus* a Protestant puts forth St. *Athanasius*, and St. *Austin*, and makes an Index of both, and to persuade the world no honour was due to Saints, puts down *Adorari filius Dei est*. This the Index order's to be blotted out, because he limit's the word to one signification, which has many, and so abuses the Author, and imposes on the Reader.

Does this deserve such a bloody invective? *VVas there ever so shameless a thing?* Yes, Sir, this very accusation is ten times more shameless, for you persuade the Reader the Index alter's the Fathers, when it only corrects a forgery in a Protestant Index. And *The Scripture had been purg'd too, but that they are so common in the hands of Protestants.* This reflexion is worthy the Author. But if we are so much for stifling Evidence, what will become of his pretended Evidence, for the Scripture? Till the Greek Schism, the world was Papist (*id est*) in the Protestant dialect, drown'd in Error, & Superstition: & since all the Eastern Churches agreed with the Roman, almost in all the articles controverted between Mr. L-y, & us: here was time and opportunity for purging Scriptures, & Fathers; there were no Protestants to controul them, none to detect the artifice. If therefore he be really persuaded we are such Corrupters, how can he rely upon

upon these Scriptures he has receiv'd? In reason he shou'd give the former Churches a fairer Character: for to pretend no other Authority for the Scripture, but that of a pack of Corrupters, is no ready way to bring a Deist over to Christianity.



## THE SEVENTEENTH DIALOGUE.

*Of Relicks, Pictures &c.*

**E**RANISTVS. You not only direct your Devotion to the Saints souls, but to their dead bodies. Their Cloths, or any thing else they us'd, are made means of Grace, and a great many Miracles said to be done by them.

**ORTHODOXVS.** We pay no Devotion to Saints dead bodies, we put no confidence in them, we expect neither favour nor grace from them. We honour and respect them as happy instruments of the Saints virtues, and of God's glory, but for no inherent virtue. We think with the Primitive Church such a veneration is grateful to God, and he has testified his approbation by Miracles. *Quidam autem sepelientes hominem, projecerunt Cadaver in Sepulchro Elisei, quod cum terigisset ossa Elisei, revixit.* (4. Reg. cap. 13.) *Virtutesque non quilibet faciebat Deus per manum Pauli, ita etiam us super Languides deferrentur à corpore ejus*

*ejus sudaria & semicinctia, & recedebant ab iis languores & Spiritus nequam egrediebantur.* (Acto: 19.)

*Omnia potest,* says Nazianzen, *Pulvis Cypriani cum fide;* ac sciunt hi qui experti sunt, & miraculum ad nos usq;<sub>3</sub> transmiserunt. Turn to St. Chrysostom in Babylam, to St. Austin lib: 22. de Civ. Dei, and you will find Great Miracles not only say'd but really to be done by them. In a word this Devotion was so Universal in the Primitive Church, that the Magdeburgenses had not the courage to deny it, nor the grace to approve it. However they specify the ceremonies us'd at the Translation of Relicks. They tell us they were first expos'd to the People's view: then carried in procession: that they made an Elogium of the Saint: and (say they) if we believe St. Ambrose, God honour'd the Ceremony with Miracles. And pray is St. Ambrose of a tainted reputation now, who was the Oracle of his age? Yet thele good Germans comfort themselves, that in this age, one man of Zeal and vertue disapprov'd the practice, viz. *Vigilantius* an Heretick. Give me leave Dear *Eranistus* to ask whether it not be more prudent to follow the *Austins*, *Ambroses &c.* than one wretched *Vigilantius*?

*Eran.* God may work Miracles by what means he pleases, but does this consecrate the dead body of every Saint to be a means of Grace, and a worker of Miracles? Nothing is such a means to us, but what God has commanded, and appointed to be done, as Baptism and the Lord's supper.

*Onho.* It's strange Mr. L-y shou'd know so little our practice, or if he does, it's more strange

he

he shou'd so shamefully misrepresent it. Do we consecrate Saints bodies to make them means of grace, or workers of Miracles? The Church pretends no power to institute Sacraments, to no Jurisdiction over Nature. The Author of Nature can only command it, and change the order his Wisdom has settled: and he alone who by his sacred Passion has merited grace, can institute the means of it's conveyance to us. By honouring Saints bodies we think we honour God, who already has crown'd their Souls with glory, and after the Resurrection will make thole companions of their combats, partakers of their happiness: he has approv'd this devotion and publish'd it under his great Seal, by Miracles: for a Miracle is as real a mark of God's approbation of a point of Religion, as a King's Proclamation of any Act of State. If Mr. L-y disallows Miracles in favour of Relicks, he must give the lie to St. Austin, St. Ambrose &c, who relate what they saw; he must prove them Impostors, men without conscience and Religion; and this is ten times more incredible than what they recount. However we find by experience that often times nothing is more credulous, than incredulity. We expect no grace from a dead Saints body: But being sure the respect we bear it, is referr'd to God, it must be pleasing to him, and consequently a virtue, which never fails of a reward of grace. We know God has often recompens'd the Faithfull's devotion by Miracles, and therefore we have recourse to Saints intercessions, and prayers in our necessities, but leave

*Ortho.*  
leave the event to Providence. He has favour'd  
others; if he pleases, he may extend his goodness  
to us; we have confidence he will, but not pre-  
sumption.

*Ortho.*  
It may be, some Catholicks have taken Male-  
factor's bodies for those of Saints, and that some  
Relicks pass for such a Saint's, which have no  
relation to him. But the Author of the *Devotions* of  
*the Church of Rome* is not a sufficient Garranty, and  
those undeniable Vouchers are no more creditable  
than Mr L-y. But how ver these Relicks being  
suppos'd real & unsuspected, the Saints are ho-  
nour'd, whole Relicks they are thought to be  
and not Malefactors; and they are worshipp'd in  
*Faith*, because not against conscience, which  
I told you already, is St. Paul's meaning.

*Eran.* But why do you consecrate Images but  
to obtain more grace than otherwise? This makes  
the Image it self a means of Grace, for there is  
virtue in it.

*Ortho.* If we bless Images, it's only to shew we  
design them for the Church, not for the parlour  
for a pious use, not for a profane one. You still  
return with your *Means of Grace*, & I have as often  
told you, we bless our Lord for the seven ho-  
has instituted, and declare nothing under God so such mo-  
can institute any more. We disown any virtue in  
statues, all confidence in them: we can expect  
nothing of them without a crime, we can ask no  
thing without an *Anathema*.

*Eran.* Why then do men go in pilgrimages, or  
send some to *Loreto*, or any other distant place?

*Ortho.*

Ortho. There were many pools in Judea besides  
 that of *Piscina probatica*, and yet God wou'd only  
 cure the sick in this. Naaman told the Prophet  
 the stream of *Damascus* was preferable to the *Jour-*  
*Male.* *dan*, yet his cure was tied to the execution of  
 some the Prophet's command, *Lava septies in Jordane*. God  
 e no can drop his favours in any place, but he shews  
 iens of his liberality in some places, more than others.  
 y, and if you ask why? My answer is, I am not of his  
 itable privy Counsel. *Quis consiliarius ejus fuit?* There is  
 being no more vertue in the statues of our Lady of  
 e ho *Loreto*, or *Sichem*, than in others; yet God works  
 o be more Miracles there. Read *Turzelin*, and *Justus Lipsius*  
 op'd in ten times a more credible witness, than the Au-  
 ich author of the *Devotions of the Church of Rome*. He was  
 learned, yet no Bigot, and founds Miracles upon  
 es but motives, Mr. L-y may rally, but can never dis-  
 make prove. August. Epis. 137. God, says this Doctor is in  
 here in all places, he who made all things is confined to no place;  
 but who can give the reason why such Miracles are done in  
 new w<sup>th</sup> his place & such in others? The sanctity of the place is  
 arlour known to many where the body of St. Felix lies interred,  
 ou fill and I sent two Ecclesiasticks thither to be informed more  
 s often sly & more Faithfully of the Miracles wrought there.  
 even h Africa has many bodies of Martyrs, and yet we know of  
 r God no such wonders done here. You see Mr. L-y's query is  
 virtue is of a stale date, and St. Austin owns the fact, but is  
 exp<sup>g</sup> ignorant of the reason.

You have indeed appointed some days for the  
 apostles, and other Saints, but you honour them  
 ages, o<sup>th</sup> the Lydians did Hercules, by flinging stones  
 place You rifled their shrines, pillag'd their Churches  
 Ortho burn<sup>g</sup>

burnt their pictures, and turn'd places dedicated to God, into dens of thieves & retreats for bats & scritch-owls. In a word, outrage is the only honour you shew'd, and Sacrilege the Devotion.

*Eran.* Epiphanius was very Zealous against having them brought into Churches, & tells John Bishop of Ierusalem that finding a linnen cloth hung up at a Church door, whereon was a picture of Christ, or some Saint, he tore it, and order'd a dead corps to be buried in it, and he lamented the Superstition he saw coming by those pictures, and Images then beginning to creep into the Church.

*Ortho.* If St. Epiphanius was an enemy to holy Images, it's strange he shou'd make no mention of the Error, who has left us a Catalogue of all those that had crept in, to his time. 2d. it's strange he shou'd oppose the Sts. Basil, Nazianzen, Nyssenus, Chrysostom, & Cyril who lived at the same time, and spoke plainly for the Veneration of images. It's strange his disciples after his decease shou'd consecrate to God in his honour a stately Church, & place his statue in it, with many others. Certainly they had spared this cost and labour, had their Master cōdemned the use of them. It's strange the Iconoclasts who forged two passages in Epiphanius in the 2d. Council of Nice, shou'd not mention this, had it then been in his Epistle. St. Ierom ad Pammachium recites almost the whole Epistle, but not one word of the veil. In short this story is a late invention pinned to the letter without reason or connection, as will appear to any who cast an eye upon it.

2. suppos-

3. Supposing the fact, the question here is about a profane picture, which was hung at the door of a Church, as if it had been one of Christ or of some Saint, and St. Epiphanius disallowing the abuse, tore it in pieces, and did his duty. But why must this fact of one Father weigh more than the general approbation of all the Fathers of that Age? And if you condemn the use of Images upon his authority, why don't you fling out of your Churches the Pictures of Moses and Aaron? Why don't you pull down the King's arms? May Lions and Unicorns hang in the Sanctuary, and must the Crosses of Christ be cast out? If all Pictures are forbid, you transgress the Statute, if the precept be not General, shew the exception: in short if St. Epiphanius tore a Picture that only hung at the door, wou'd he have suffered two in your Cancels? If he wou'd, there can be no other Reason, but that he suspected that was profane, and these Holy.

*Eran.* The Abuse of things thô otherwise lawfull, which are not instituted by God for standing means of Grace, is a just cause to take away the use of them. Thus *Ezechias* broke the brazen Serpent, when People began to burn incense to it, & turn'd it into an idol.

*Ortho.* You come eternally with your means of grace: we institute no means of grace; & when Catholics worship Images *cultu Laria*, as the Jews did the brazen Serpent, upon my word they shall be remov'd.

*Eran.* You have one Picture unlawfull any where: it's the Picture of God the Father like an old

man; we are forbid to make it, and then cannot worship it. Did ever painter or statuary attempt to draw a picture or make a statue of a thought; or of a Soul? How can this invisible God be represented to the Eye? I dare say there never was a man since Adam, who wou'd own such a thing, or ever had so foolish a thought.

*Ortho.* Friend Eranistus many foolish thoughts since Adam's days have come into Peoples heads, and none more foolish than Mr. L-y's, who thinks such a foolish imagination never came into any man's head: did not the *Anthropomorphites* give Him the senses, shape, and figure of a man? And *Epicure* the form rather of a Scaramooche than of a Divinity? *Deos jocandi causâ induxit Epicurus pellucidos atque perflatiles.* (Cic. Tusc. qu. 5.) and the great *Seneca*, *Quid est Deus? quod vides totum, & quod non vides?* And did not antiquity make your great *Jupiter* sometimes visible on a Throne, and some times in a Brothel? but Sir, if it be so hard to draw a thought, or a Soul, is it more easy to paint an Angel?

*Eran.* An Angel is a Spirit, as well as a Soul, and no more delineable: and therefore, when we draw or carve them like young men, we only represent them as they appear'd, not as they are.

*Ortho.* *Magna est veritas & pravalebit*, and when we represent God the Father as an old Man, or the Holy Ghost as a Dove, do we pretend to represent their Nature, or their appearance? Do's not the Lecture of the apparition to *Daniel* draw the Picture of an old man, in our imagination?

why

why may we not in colours propose it to our eyes? If the Holy Ghost wou'd appear in the form of a Dove, and expose himself to the view of the People, why can't we represent now what he did 1600 years ago? Is it a greater crime to contemplate the work of a Painter, than of our Imagination? And who can read the stories of those apparitions without framing the pictures?

*Eran.* When the Heathens drew the similitude of God, it was only meant to express some of his attributes, as by Fire his purity, by a Giant with many hands, his power &c. And so you own that by an old man, you only mean to express his antiquity: and will not this excuse the Heathens as well as you?

*Ortho.* Pray tell your friend we have no intention by the shape of an old man, to express God's Antiquity, but only to represent him as he was pleas'd to appear to *Daniel*, and we think there is no more harm in this, than in painting our Saviour on Mount *Thabor*, or the *Israelites* passing over the red Sea. If the Pagans express'd the invisible God's purity by the Fire, did they represent his Chastity by *Venus*? His Justice by the thief *Mercury*? And his sobriety by the Drunkard *Bacchus*? Pray what attribute do Wolves, Dogs, Baboons, Onions, & a red cloth represent? yet those were adored by the *Egyptians*, and this by the *Laplanders*. Your *Tyrius Maximus*, *Pophyrius* &c. when they saw their Theology ridicul'd by the Christians, and themselves unable to justify their Polytheism, began to reform the common belief, & to turn their

shamefull Tenets into allegory and Symbol. However those very men follow'd the crowd & worshipp'd those very Gods they contemn'd.

*Eran.* Are you really of your Trent Catechism's mind, that the Pagans adored the Images of Men, Beasts, and Serpents, *Hæc omnia tanquam Deum venerabantur*, that the Israelites thought the same of the Golden Calt? It's impossible: for then they wou'd not be the Images, but the thing it self: who ever say'd that a man's Picture was himself?

*Oriho.* Speculation must not prevail against plain fact, nor pretended impossibilities against Scripture. Man left to himself is a strange creature, & generally proves he has reason by the abuse of it. I esteem nothing in Scripture more surprising, than that the Jews after so many prodigies wrought for their deliverance, their miraculous passage over the Sea, the wonders in the Wilderness, the frequent punishments of their rebellions against God and Moses, shou'd notwithstanding for forty years in the visible presence of an Angel continue their murmurs and revolts. This very passage convince me that man is not above any extravagance, and the wisest are subject to the greatest follies.

Let us turn to Scripture: examine whether the Trent Catechism lies under a mistake, or Mr L-y. Does not *Micah* complain the *Danites* had stol his Gods ( Jud 18. 24. ) *My Gods which I mad me, you have taken away;* what Gods had he made but Statues? You will not say he made, or that they took away the things they represented. Again ( Dan 14. 5.) *Does not Bel* (id est) *the statue see*

to be a living God? And in your Bible (Esa. 96) All the Gods of the nations are Idols (Ex. 20.) You shall not make Gods of silver, neither shall you make unto you Gods of Gold. And did not Demetrius inform against St. Paul for teaching they (Act. 19.) are no Gods that are made with hands? Did not this silver smith think they were Gods that were made by hands? And were not the Jews threatn'd that in punishment of their dis-obedience (Deu. 4.) they shou'd serve Gods, the work of men's hands, wood and stone, that neither hear, nor see, nor eat, nor smell? And does not Justin the Martyr reproach the Gentiles of stupidity for adoring Gods that are made by wicked men? And St. Jerom (in Matth. cap. 15) of ignorance for overlooking the Creator and adoring stones, *Adorantes Lapidem.* God favours, you see, the Pagans much less than Mr. L-y, nor can he deny it, unless he turns an Idiot, or *uses distinctions as much as a Schoolman.* That the Israelites had the same notion of the Golden Calf, I think the Scripture is pretty positive in spight of Mr. L-y's impossibilities; for when they had exposed it to adoration, did they not cry out in it's presence, *These are the Gods that brought thee out of Egypt?* And pray what do those words refer us to, but the Statue of the Calf: and again, *they chang'd their glory (id est) God, into the similitude of a Calf that eateth hay*, viz into a statue.

But Mr. L-y to clear the Jews of this absurdity brands them with folly. They took the figure of a Calf (say's he) from the Egyptians Osyrus, and it was to secure

to secure God's presence among them upon the suppos'd loss of Moses. And must not the Jews be downright Calves to think the making of a beast cou'd secure his presence? God forbid them expressly under pain of his high displeasure to carve or cast any Images, and cou'd they fancy they secured his presence by the breach of his commands? Or did they think a golden Image cou'd stop God by charm or magnetism, and chain him to the Army as the Tyrians did Hercules to their walls?

*Eran.* They took to this way of Symbol of God, Not that they forsook God, but to take care that he might not forsake them. And they meant his worship in that of the Golden Calf. They did it wholly for want of Moses, by whom they had found the presence of God secured among them. Come, say'd they, make us Gods which shall go before us, for as for this Moses, the man that brought us out of the Land of Egypt, we wot not what is become of him.

*Ortho.* But the Scripture is positive that they not only forsook God, but quite forgot him, *oblitii sunt Deum.* And worshipp'd not him but the Calf, *adoraverunt Sculpiile.* And indeed how cou'd they direct their worship to him they had not in their thoughts. And the very words *Make us Gods which shall go before us*, demonstrate it almost beyond Evidence. For you see they design'd for their Leaders, not the God that led them out of Egypt, but those they made; & now were they so wise who abandoned themselves to the conduct of a Calf?

*Eran.* One word more and we will leave this Topick. Suppose it were treason to make a picture of

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the King, or to bow to it, wou'd you venture your life upon all those distinctions and excuses which are made for the picture of God? Yet we venture our souls upon it, if it be sin. And now let us learn how dangerous a thing it is to make means of grace of our own invention, and to think that by our Consecrations and Dedications without warrant of God's word, we can secure his presence with us, and procure the grace of health, or any benefit either to body or soul.

Onho. Supposing such a Law, I shou'd think his Majesty was superlatively scrupulous, or excessively extravagant when he made it. However wou'd not trouble a painter to draw one, nor my self to bow to any that was drawn, till I had obtain'd an explication; for why shou'd I be civil at my peril, and see a Painter to be guilty of treason? But here the Case is no more truely stated, than you have stated it between the Church of Rome, and England.

For first we pretend not to draw God's Picture, we know he has neither shape, nor Figure, nor Colour. When we draw an old man or a dove, we pretend not the one is the picture of the Father, the other of the Holy Ghost; nay we protest they are not: but we acknowledge they made such an appearance. And this we must believe under pain of infidelity. And we are sure we no more sin by representing in colours what God was pleas'd to do, than did the Prophets & Evangelists in writing it with Ink upon paper, & it's evident by the very Law Deut: 4. he never forbid to represent a vision, but his person; and when he forbids

bids the *Jews* to bow to a statue, he explains his meaning (*ut Adores ea,*) to adore them. So that Catholicks come not within the supposition, and I wish with all my heart Mr L-y was no more Guilty by honouring the Saints too little, than Catholicks by venerating them too much.

We pretend not to secure God's presence by the institution of Sacraments, but we are sure all virtues are means of grace, and therefore our Church proposes motives to animate us to the practice: she exhorts us to pray, to fast, to repent. Those are means of grace, tho' not Sacraments; and we hope by such actions inspirited by the merits of Christ, to procure benefits to body and soul without any fear of turning Religion into *superstition*. Superstition, Dear *Ezanius*, is not the Vice of our Nation, Atheism and Libertinism are more Epidemical distempers: what do Free thinking and the *Cafe Stated* drive at, but to put all Religions upon the same level, and to damn all the world by pretending all Religions are faying?

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## THE

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THE EIGHTEENTH  
DIALOGUE.

*Of the real Presence & Transubstantiation.*

**O**RTHODOXUS. We are now come to *Transubstantiation*, and here the Gentleman lays about him like an *Hercules furens*, or an *Orlando furioso*. It's dangerous to come within his reach. One wou'd think he was in a burning feaver when he penn'd this subject, and that the distemper had seiz'd the brain. He observes no mean in banters, no measure in his insults over Catholicks, and shews his civility runs as low as his Divinity. I reserve a second Volume for an answer to this question, and *Communion in both Kinds*, for I am resolv'd to give Mr. L-y full satisfaction, and to convince him Catholicks drop not their reason by believing it, but that he ventures his Soul by denying it. In the mean time Doctor Parker Bishop of Oxford in his *Reasons for abrogating the Test*, shall call him to account, and instruct him in his Religion, to which he is a great stranger. I shall only cull some passages, and recommend the whole to your perusal, and if you take the pains to run it over, you will find your friend has labour'd as heartily to burlesk Protestants as Catholicks.

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We will begin, says he, pag. 28.) with the famous Confession of Ausbourg presented to Charles V. 1530. Concerning the Lord's supper, *We teach that the true body, and blood of Christ are truly present in the supper under the species of bread & Wine, & there are distributed, & receiv'd.* And in the year 1536 the Ausbourg Divines, and those of upper Germany at Wittemberg say, *we believe that the body & blood of Christ are truly & Substantially exhibited, and receiv'd with the bread.*

In the Greek form of Consecration this form was us'd. *Make this bread the pretious body of thy Christ, and that which is in this cup, the Pretious blood of thy Christ, changing them by thy holy Spirit.* And Jeremias the Patriarch of Constantinople, in answer to the Lutheran Divines, affirms that the Catholick Church believes that after the Consecration, *The bread is chang'd into the very body of Christ, and the Wine into the very blood, by the holy spirit.*

The first man that oppos'd the real & Substantial Presence was *Carolostadius*, a furious man, says Melancthon, void both of wit, learning, & common Sense: not capable of any act of Civility, or good manners &c. I am sorry our Author's copy comes so near this original. *Luther attacks him & declares Christ is Truly & carnally present with his body in the Supper, & in his last Book 1545, we seriously believe the Zuinglians, & all Sacramentarians that deny the body & blood of Christ to be receiv'd carnally, to be Hereticks, & no members of the Church of Christ.*

I omit the other Protestant Confessions, to come to England. Bishop Andrews in his answer to Bellarmin, says, *we Firmly believe that it is the body of Christ,*

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Christ, but after what manner it is made so, there is not a word extant in the Gospel: we believe the presence too, and that no less than your selves. This was the State of the Controversy that was then perus'd & approv'd by King James, and ever after retain'd by the Divines of the Church of England down to the Rebellion and subversion of Church & State: but by reason of the long interval of twenty years between the Rebellion & the Restoratiō, there arose a new generation of Divines that knew not Joseph.

Those advanced new arguments to represent the Church of Rome as odious as possible to the People: among those were *Transubstantiation*, and *Idolatry*. One was a hard word, the other a very ugly one; these two words they made the Kettledrums to the Protestant Gards (p. 1.) this is the date of the *Sacramentaria*, id est Mr. Lys figure in the Church of Englād.

In the first place it's evident to all men that are but ordinarily conversant in Ecclesiastical Learning, that the ancient Fathers from age to age asserted the real and substantial Presence in very high and expressive terms: the Greeks styled it, *Metamorphosis*, *Melæbosē*, *Melasozēsis*. The Latins *Conversion*, *Transmutation*, *Transformation*, *Transfiguration*, *Translementation*, and at length *Transubstantiation*. And this is the definition of the Council of Trent of the real Presence; that there is a conversion of the Substances, under the species or appearances of Bread & Wine, which the Church has thought convenient to expres by the word *Transubstantiation*. Here is a minute of this Bishop's history of *Transubstantiation*; not so

monstrous as Mr. L y's. He acknowledges that not only foreign Protestants, but the Church of England held the real & substantial Presence, & that a new set of men after the Restoration turn'd it out of doors: that all Antiquity did confess the Bread & Wine were changed, *Converted, Transselemented into the body & blood of Christ*; what is this but, in other terms, to assert *Transubstantiation*? So that it's a stranger instance of madness after such Testimonies, to deny the real Presence & *Transubstantiation*, than to believe them: and all the difficulties he opposes are inventions of his poor Philosophy, prejudices of sense, arguments of an obstinate heart, & a hard head; and I will demonstrate he may keep his lenses & believe it, and must fling up his reason to deny it. But besides, Dr. Parker takes notice the main argument insisted upon, is the natural impossibility of the thing itself to the divine Omnipotency, which besides the profane boldness of prescribing measures to God's attributes in a mystery they do not comprehend, 'tis, as appears by the premises, a defiance to the practice of all Churches, who have ever acknowledged an incomprehensible Mystery not subject to the examination of humane reason, but to be imbraced purely upon the authority of a Divine Revelation. Thus he: now against this general belief Mr. L-y opposes his poor Philosophy drawn from the nature of accidents, which he confesses he understands not, & so gives a Deist occasion to make admirable work with all the articles of our Religion.

ERAN.

**E R A N I S T V S.** You tell me you will give me full satisfaction upon this point, at our next meeting. I shall thank you for the favour. In the mean time you wou'd oblige me to return a short answer to the Author's objections; for, to be free, they seem not only plausible but pressing. They hang cruelly in my head, and persuade me your darling Tenet is meer fiction and imposture. Besides, People may say you shuffle, and promise a compleat answr, but never intend any. Infine you know a bird in the hand is worth ten in the bush.

**Ortho.** I am sorry you are so keen upon the matter, that you cannot stay for the impression of the Second part. I am unwilling to say twice the same thing: but however I must obey your commands, and take you off the tenters. Tell me then where lies your pain? Which Argument gives you the head-ake?

**Eran.** You place School niceties in the *Creed*, Christ say'd, *this is my Body*: but as to the manner, or means how it was so, he say'd not a word; whether only Sacramentally, figuratively, or Symbolically; or on the other hand, whether substantially, nonsubstantially, or Transubstantially.

**Ortho.** Why then have Protestants determined the words to Sacramental, figurative, and Symbolical sense? Why have they excluded that of reality? But Sir, Christ has determined the sense & told us plainly it is his Body *Substantially & Transubstantially* also.

**Eran.** Nay then our dispute is at an end. Favour me with a sight of that Text, and I will for-swear Figure,

## Figure and Symbol.

*Ortho.* Turn to three Evangelists, & to St. Paul; and there you will find our Saviour say'd *This is my Body.*

*Eran.* But neither substantially, nor Transubstantially.

*Ortho.* Both; when holding a piece of bread in my hand, I say *This is bread.* Do not I say as effectually, *This is bread Substantially, or in substance,* as if I express'd it in the most formal terms? When I tell another *I saw this morning the King,* do not I as plainly signify I saw him really, and (if you please) *Substantially,* as if I added these words *really & Substantially?* Is it not the common Language of mankind? Wise Men speak it, and fools understand it. And if I shou'd say for the sake of Clarity, *This is bread in Substance or Substantially I saw the King really and Substantially.* Shou'd not be his'd at, for a *Sir Formal Fopling*, or a *Cautious Coxcomb?* Our Saviour spoke the Language of wise men, not of Fops. And therefore determined the sense to a substantial Presence, by laying, *This is my Body,* as plainly as any man determines the Substantial Presence of bread, when he says, *This is bread.*

*Eran.* But how will you persuade me he has determined the sense to a Transubstantial Presence?

*Ortho.* The proof is easy. Our Saviour said *this is my Body.* And I suppose you will not dispute the truth of the proposition. Therefore *This, viz. the substance there present was his Body.* Therefor

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here was no bread. For if any remain'd, he might indeed have say'd, *Here is my Body*, but not, *This is my body*. Now if no bread remain'd after the words were spoken, bread was changed into the body of Christ, and this is all we mean by *Transubstantiation*.

*Eran.* These are inventions of our own poor philosophy. And yet about these is our whole dispute. Had we kept to the words of Institution, as Christ left them, there might have been various opinions in the Schools about the manner of the Presence of Christ in the Sacrament, but it had never broke the Communion of the Church, if it had not been adopted into an Article of Faith, and made a condition of Communion.

*Onho.* Sir, we have kept to the words of Institution, and Protestants have bribed their poor philosophy to debauch them. A body, say they, cannot be in many places. There are no accidents, say some. They cannot subsist without a subject, cry others: and thus they oppose poor Philosophy against plain Revelation, and measure God's Omnipotency by the short line of their shallow Reason. You brought disputes in fashion, not we: all the Christian Churches in the world believed the real Presence for a thousand years before Zuinglius, according to your own confession, and if there were disputes in the schools, there were none in the Church.

But when Libertinism and Revolt seized upon number, disputes broke in upon the Church, and will borrow'd Arms of their poor Philosophy to attack the Tenet. And when they cou'd not model their

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Error to the words, they strain'd the words to their Error. In the place of, *This is my body*, the substitute, *this signifies my body*, and sometime *this is the sign of my body*. In a word they toss the figur from one word to another so often till they lost both the words, and the sense of the Institution. They broacht above 80 different opinions, as *Claude des Sainctes affirms*, yet all Orthodox, thô contradictory, and then they lay'd down conscience, and took up their poor Philosophy to defend them. But what does he mean by *the manner of the Presence*? He not only denies the *manner*, but the *very Presence*. He turns the body into a meer figure, and this broke the Communio of the Church, as well as *Transubstantiation*. And it only a School nicety whether we believe the real Presence, or not? I am sure this is neither nice Philosophy, nor sound Divinity.

*Eran.* It seems very strange there shou'd be an dispute about it. For our Saviour was then fulfilling a Type of himself & only putting himself in the room of his Type, and instead of, *This is the Paschal Lamb, which was slain for us in Egypt*, he say'd *This is my body which is given for you*. In which words there is no difficulty at all. For no mortal ever understood these words of Moses in a *Transubstantial* sense, and why shou'd the same words be so understood, when Christ spoke them?

*Ortho.* I own it is very strange. Shou'd a friend leave the Author in his Will a Jewel, in this expression *I leave Mr. L-y this Jewel*, do you thinke he woud be fobd off with the bare figure?

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*Eran.* I believe not.

*Ortho.* And yet a Roguish Executor may muster up all the expressions in Scripture that call the sign by the name of the thing signified, to prove he has only right to the bare figure of a Jewel.

*Eran.* Ay, but the words of a Will must be understood in their obvious and Natural sense, they must not be wrested or wire-drawn, but be taken fairly as they lie, without comment or paraphrase.

*Ortho.* And pray is not, *This is my Body*, the words of our Saviour's Will and Testament? why then must not *Body* be taken in the plain and obvious sense as well as *Jewel*.

*Ortho.* I find no such words, *This is the Paschal Lamb which was slain for us in Egypt*, in Scripture. But thô they were, I own no Mortal wou'd understand them in a real or Transubstantial sense. But I deny that proposition is the same with, *This is my Body*. For you confess no mortal ever took the words of *Moses* in a real or Transubstantial sense, and all Christians of the ten last ages, took those of Christ in a real sense; and *Beza* confesses if they are understood literally, they infer the Papistical Transubstantiation. Now if they are the same, why do they raise so different Ideas? Why does your own Church explain our Saviour's words in a literal sense, & those of *Moses* in a figurative? Read your Catechism, and you will find *Christ is receiv'd verily & indeed in the Sacrament*. How this can be, unless He be there *verily and indeed*, your friend will never make out with his new Philosophy.

*Eran.* The Apostles express'd no wonder, no

astonishment at these words of Christ, which had been impossible for them not to have done, if they had taken them in the sense of *Transubstantiation*, for it was a new thing never before heard, or thought of in the world.

*Ortho.* How do you know the Apostles express'd no wonder, no astonishment? From whence has the Author receiv'd this intelligence? The Scripture is silent indeed, but does it express all the passions of the Apostles? But in the 6th. of St. John, when he promised he wou'd leave them his flesh to eat, and his blood to drink, they express'd more than wonder and astonishment. Some abandoned him, and all murmured, *This is a hard speech, and who can bare it?* Now St. Chrysostom says plainly, that having heard Christ's promise, they were not concern'd at the performance. But why do you slip over the real Presence, and lay their amazement upon *Transubstantiation*? *How can this man give us his Flesh to eat*, raised their wonder & caused the desertion of some, and the astonishment of all: and wou'd Protestants speak plain, we shou'd find that *Transubstantiation* is only the pretext, and the real Presence the true cause of their Infidelity.

*Eran.* Well: the contradicting our outward senses, I think, is an invincible objection.

*Ortho.* And the Socinian will give you the contradicting of reason as an invincible objection against the Trinity; That the Understanding is as infallible in it's assent to first principles, as the Senses about their Object; that *Quæ sunt eadem uni tertio sunt eadem inter se*, seems as evident to it, as the Sun at

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mid-day ; that he can no more reconcile it with the Mystery of the Trinity, than one part of a contradiction with the other : and if he desires your assistance, you will be at a plunge to relieve him.

*Eran.* I stand upon it, That since the Creation of the world God never did or said any thing which contradicted the Sense of any man.

*Ortho.* And I stand upon it, He has done things that contradicted the Senses a hundred times as much as the mystery of *Transubstantiation*. Pray have Angels never appear'd in the shape of young men?

*Eran.* O yes, often.

*Ortho.* And those Patriarchs took them to be really Men. They thought them therefore to be what really they were not. Their Eyes, their Ears, their Feeling told them they were Men, & neither cou'd discover the mistake. Tell me then why were not the Senses on these occasions as much deceived, as when they take a consecrated Host to be bread, thô really it be not.

*Eran.* It once we come to *deceptionis Visus*, we can be certain of nothing. Miracles are appeals to Senses, & without believing our Senses, we can trust to no Miracle.

*Ortho.* Your friend, *Eranistus*, is a man of much sense, but of no reason; and argues as if he intended to prove himself ridiculous rather than to discountenance *Transubstantiation*: I must believe my Senses at all times unless God tells me they are deceived : And why this shou'd impair the Evidence of Miracles, desire your friend to propose his Reason.

*Eran.* It's a needless supposition, for there is no such Revelation.

*Ortho.* This answer is stoln from the *Rehearsal*, and of the same stamp with Mr. *Bayes*. *Why?* I *Gad I won't tell you*. But why is it a needless supposition? For you pretend the Mystery (supposing such an one) wou'd *destroy the certainty of every thing*: & I say it wou'd destroy the certainty of nothing. Because I must alwaies believe they give true intelligence, unless God says they mis-inform me. I think on such an occasion it's fit the Senses shou'd give place to their Maker. But *there is no such Relation*? This is a bold assertion, but no proof.

*Eran.* If an Angel shou'd bid me believe that I saw him, but not to believe any thing else that I saw of a hundred things I saw round about him; I shou'd without more ado either believe that I saw the other things I did see, or I shou'd not believe I saw Him.

*Ortho.* This supposition is not only *needless* but impossible; for it implies a flat contradiction; and it's above the power of an Angel, and even of God to lay upon a rational Creature such a command. For look ye Sir, this Angel supposes I see a hundred things about me & therefore I may make this Act, *I see a hundred things about me*. But then the same Angel bids me not believe I see a hundred things about me. Now to have this act, I must say *I do not see a hundred things about me*. Now this assent is impossible, unless I can persuade my self at the same time to see a hundred things, and not to see those hundred things. But let us adjust the supposition to

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is no our present Question: you see a squadron of Cavaliers bravely mounted; an Angel bids you believe they are Angels not Men: wou'd you beg his pardon, & tell him they are certainly men? that if we come once to *Deceptionem Visus*, it will go quite through. I presume you wou'd take his word: for infine they have appeared like Cavaliers, & if one or two at a time have made that appearance, why cannot they appear in Squadrons? If you believe an Angel in this case, why will you not believe God himself in another? You see a consecrated Host: he tells you it is not bread, but his Body. Will you say I must believe my Senses rather than his word? And thus in civil terms give your Maker the lie?

*Eran.* This Mystery wou'd be put upon us just for nothing but to stagger our Faith, and make us doubt of every thing. For if all the benefits of the death of Christ be conveyed to us in this Sacrament, by a figure of his body and blood, it is as beneficial to us, as if we had eat the flesh of Christ, and drank his blood: and you allow that this must be taken in a Spiritual sense.

*Ortho.* 1. Was not the Trinity, the Incarnation put upon us just for nothing but to stagger our Faith? I am sure thele Mysteries seem more opposite to reason, than Transubstantiation is to the Senses. And then God might have conveyed to us all the benefits we receive by Christ's Incarnation & Passion without either. Why then did he reveal such Mysteries, but to stagger our Faith, and to represent Christianity as a folly to some, and a fable to others? I am inclined to think the Author believes

lieves the Trinity, no more than the real Presence, and as this is meerly figurative, the other is purely exprest ad captum. God has revealed hard Mysteries not to stagger our Faith, but to subdue our Understanding. We must submit This to his Authority, as well as our Will to his commands. He has promised Heaven as a reward of of our Obedience, and threatens Hell as a punishment of our infidelity, it's our duty to believe what he has reveal'd, and a daring insolence to ask why he has revealed it: but he gave us his Body to shew his love and raise our affection.

2. The Author pretends *Christ* made no mention of the Sacrament in the 6th. of *St. John*. If this be true, I defy him to prove the Eucharist is a Sacrament, and much more that it conveys to us all the benefits of *Christ's* Passion. Out of *St. John* neither Heaven nor Grace is promised to the worthy Receiver, but in that Chapter it is often called an unbloody Sacrifice, because thô real blood be offer'd, it does not appear. We allow the manner of *Christ's* presence must be taken in a Spiritual sense, id est, that his existence is not natural, but miraculous, after the manner of the Spirit, not of a natural Body; yet it's real thô not carnal, that is, thô not vested with the visible qualities of Flesh and Blood.

*Eran.* All must own that the words of Institution are figurative. *This Cup is the new Testament in my Blood which is shed for you.* Here is first the Cup exterior for the Wine, then the Cup being the new Testament, I suppose you will allow is another figure.

Ortho.

Ortho. I allow those two figures. But alas, they  
 favour not the Protestant cause. Use and custom  
 has establish'd the expressions; they are become the  
 common Language of all Nations: no man above  
 the level of a fool can imagine his friend bids  
 him swallow the *Cup*, when he invites him to drink  
*Cup*: the other expression, *this Cup is the new  
 testament*, id est, (*the thing contain'd in it*) is no less  
 intelligible and plain. For as a Picture by the  
 consent of mankind is designed to represent, or  
 signify (id est) to be a sign: so other things are  
 designed to be represented or signified: *Wills* and  
*Contracts* are of this number. For acts of the Will  
 not falling under the perception of any sense, &  
 being necessary for humane society to make them  
 publick, they must be declared by some exterior  
 sign: and this custom reaches as far as all civilized  
 Nations. So that nothing is more familiar, more  
 known than the relation of interior *Contracts* &  
*Wills* with the exterior signs that confirm and ra-  
 isify them. Hence the word *Testament* suffices to  
 make us look upon the exterior sign that is annex'd  
 to it, as a sign. And the thought it raises naturally  
 in all men that this thing is a sign, gives us right  
 to call it by the name of the thing signified: St.  
 Paul's expression is therefore plain and natural, be-  
 cause there is a known relation and receiv'd by  
 the joyn't consent of all Nations, between Testa-  
 ments, or the interior act of the Testator, & the  
 exterior sign that publishes and authenticates it.  
 And therfore our Saviour saying the *Cup*, (or the  
 thing contained in it) was the new Testament,

He

He had right to call his blood (tho' only the sign) the new Testament it self. And the Apostles unless they were wholly ignorant of humane affairs, must take it in that sente. But when did men infitute Bread as a sign? Has it a more natural relation to Christ's Body, than to ours? Or when he said, *This is my Body*, did he immediately explain himself with an *I mean this is the sign of my Body*? How then cou'd the Apostles look upon Bread as a sign without any previous admonition it was a sign? And how cou'd Christ mean it was a sign unless he intended to impose upon the Apostles, & to cheat all posterity?

*Eran.* But to shew the Elements did no lose their Nature, they are called by their names after Conlecration: the Body is called bread, and the Cup the fruit of the Vine.

*Ortho.* And to shew the Blind did not see really, nor the Lame walk, they are called blind & lame after they were say'd to be cured. And to shew Moses his Rod was not miraculously turned into Snake, it's called a Rod after the Miracle. And Angels are called young men, to shew they were not really Angels. Does not this argument square exactly with yours? The Body is therefore called bread because it appears bread; but if you turn to St. Luke, you will find not the consecrate Cup, but the Legal is termed the fruit of the Vine.

*Eran.* We are called bread, because we partake of that bread; we are bread by the same figure that bread is flesh.

*Ortho.* By the same figure? When therefore we are called bread, we signify bread, or we are signs of bread, according to your poor Philosophical Scheme. Now this is the first time I ever heard Christians signified, or were signs of Bread: in short the words and circumstances have persuaded all Christians a thousand years, that what is called bread after Consecration, is really flesh. And this proposition, we are bread, never raised the very thought in any one man (as we know of) that he was really bread.

*Eran.* We will appeal if you please to the ancient Fathers. My friend has selected notable Texts: He quotes Tertullian, Origen, Theodoret, Pope Gelasius, Eusebius, St. Austin, St. Chrysostom, ad Cæsarium, and in Opere imperf. in Matthæum. And protests Scriptures, and Fathers are all against you, so that you have nothing on your side but an unintelligible jargon of Metaphysics.

*Ortho.* 1. It's doubtfull whether the Epistle ad Cæsarium be St. Chrysostom's: it's certain the Opus imperfectum in Matthæum is not. It's certain, Gelasius was never Pope, and probable Origen was not Author of the Commentary quoted by our friend.

2. Every Text has been answered by Peron, and Bellarmin, and the Author shou'd first have attackt those Cardinal's explication, before he commanded them out upon a new expedition. Now let us consider the Texts. Tertullian say's, Christ made the bread his Body by saying, This is my Body, that is, the Figure of my Body. And I say all the difficulty lies in a bare transposition; they shou'd be placed in this situation, Christ made bread, that is, the Figure

of his Body, his Body, by saying, This is my Body. Contra Praxeam he uses the same Figure viz. *Dicendo Christus mortuus est, id est, Unctus*, for dicendo *Christus (id est Unctus) mortuus est.* That they shou'd stand thus is evident. For Tertullian proves against the Marcionists (who maintain'd our Saviour came to destroy the Law) that he came to perfect it by fullfilling the Prophecies and Figures, and brings this instance, that Christ turn'd bread, which in the Old law was a Figure of his body, into his body: so that this Father is so far from being an opposer, that he is become an Advocate for the real Presence, and *Transubstantiation* too.

*Eran.* Origen say's of it, that it goes into the Belly like other Meat, and so into the Draught; But says he speaks concerning the Typical and Symbolical body of Christ in the Sacrament.

*Ortho.* I answer 1. Thô I grant the piece be genuine, the Author is exceptionable. In Matters of Religion his Authority is without weight: by strain'd Allegories he has so forced Scripture, that he cannot be received for a witness.

2dly. Origen does not say simply, it goes into the Belly like other Meat, and so into the Draught but according to the material part, id est, the material accidents.

3dly. I oppose Origen Hom. 5 in div. loca Evang  
 " When thou receivest that holy & incorrupt Ban  
 " quet, when thou enjoyest the Bread and Cup o  
 " life, thou dost eat and drink the body and blood  
 " of Christ. Then our Lord enters under thy roof  
 " wherfore with Humility imitate the Centurion

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and cry out: *Lord I am not worthy to receive thee* “  
*into my house*, for where he enters unworthily, “  
*he enters unto damnation.*

Here *Origen* tells us the Eucharist is an *Incorrump Banquet*; if you ask him what it is, he answers. The body and blood of Christ: *Thou dost eat and drink the body and blood of Christ*; and that you may not run to Figure and Allegory, He tells us, *Our Lord enters under our roof*: And not only of the worthy Receiver but of the sacrilegious, *where he enters unworthily, he enters unto damnation.*

*Eran.* It was say'd of the body of Christ, that it shou'd not see corruption; But we know the Sacrament will corrupt: therefore it is not the same.

*Ortho.* We know the accidents that cover Christ's body will corrupt. But we are sure Christ's body that lies concealed under those accidents will not corrupt.

*Eran.* *Theodoret* calls it the *symbols* of the body and blood of Christ. (Dial 2.) and says that upon their Consecration they are changed indeed, and made other things, but still retain their own proper Nature, and substance, and shape, and form, & are Visible and tangible.

*Ortho.* He calls them *symbols* before Consecration, and says upon their Consecration they are made other things. But your friend thought fit to conceal what things. *Theodoret* says they are made (let us hear him) *The Mystical signs are understood to be what they are made by Consecration, and are believed and adored.* They are believed therefore to be made something, that is *Adorable*; let the Author tell

tell me what that is, but the true body and blood of Christ. Use, Grace, Figure, and Significancy are below that worship.

Eran. But still Bread and Wine remain according to Theodoret, and consequently you cannot make him a favourer of Transubstantiation. *Maneat enim in priore Natura, Substantia, Figura, & Forma.*

Onho. For all that, the Protestant Centurists look upon him as a suspected Person, and confess he leans too much that way; and yet they had turned and toss'd him over and over to model him for a Protestant witness. Nor does your Text *manet enim &c.* make anything to your purpose. For the Greek bears only this true Translation, Viz. *Manet enim in prioris Natura & Substantia Figura & Forma, & videri potest & tangi. It remains in the shape and Figure of it's former Nature and Substance, it is visible and tangible.* Now shew, if you can, this Translation is forc'd, spurious or forrein to Theodoret's purpose.

Eran. He writ against the Eutychians, who say'd that the humane Nature of Christ was absorpt and swallowed up in his Divinity, so that there remain'd now none but the Divine Nature in him. And used this comparison, that it was in like manner as in the Sacrament where the bread was changed into the body of Christ: Yes say'd Theodoret, *is in the same manner, that is, in no manner at all;* for that the bread thô changed in it's use, and Significancy, yet lost not it's Nature, but remained Truely and Properly bread as before. But had he believ'd Transubstantiation, this had been a full & absolute confirmation of the Eutychian Heresy in stead

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stead of a Confutation. For then there had remain'd no humaine Nature in Christ, as no bread remains in the Sacrament.

*Ortho.* Here the Gentleman imposes upon his Lordship, and plays the Fool and the Impostor in the same period ; Yes (say'd Theodore) It is in the same manner, that is, in no manner at all. This is an answer of the Gentleman's making, not of Theodore's, it's all fiction, all forgery. Again : the change of Use and Significancy is a plain addition, it's not in the Text, and is point blanck against that Father's meaning ; for he says, by Consecration the bread is changed into a thing that is Adored ; and does Use and Significancy deserve Adoration ? 3dly. Truely & properly are thrust in to deceive the Reader. They are a Protestant comment upon a Greek Text modelled to the Language of Geneva.

Now let us come to the examine of the Text and see whether Theodore favour's Mr. L-y. The dispute is in this Dialogue with an Eutychian, who maintain'd Christ's humane Nature, at least after the Ascension, was quite swallowed up in his Divinity, so that his Divine nature alone remain'd. To prove this Thesis, he draws an argument from the Sacrament, and argues thus ; As before Consecration it's bread, and after Consecration it's not bread, but the body of Christ, so before the Ascension, Christ had two Natures, the humane & Divine, but after, only the Divine remain'd. It's certain the Eutychian takes Transubstantiation as a principle receiv'd by both parties, & Theodore who put the gumet in his mouth, must have made his Antagonist

of the same pitch with his Catholick Lordship in the Case stated, if he did not admit the Conversion of bread into the body of Christ. Wou'd not your friend smile if I argued against him on a principle he disowned? And wou'd not *Theodoret* for the same reason deserve a Censure, for making *Eranistus* support his Error by a Medium he knew Orthodoxus denied?

How does the Catholick answer his adversary? Thus. If the Humanity of Christ ceases to exist after the Ascension, as bread ceases to be after Consecration, all the natural qualities, Form and Figure of Christ's Humanity must remain, as those of bread do: if they remain, to what Nature do they belong? Not to the Divine, for that has no shape, no Figure, it's neither visible nor tangible; therefore they must belong to the humane Nature. Therefore it exists. Is this answer a full and absolute confirmation of the Eutychian Heresy, instead of a confutation?

*Eran.* Had I been at *Eranistus* his elbow, I wou'd have bid him reply those accidents hung in the air without any subject, just as those of bread in the Sacrament.

*Ortho.* You had then play'd a true Protestant trick, *id est*, shaped an answer to serve a present turn, not to your principles. The Eutychians held the whole humanity, both substance and accidents were swallowed up in the Divinity. They were too rational to assert a Mystery that had no support from Authority either humane or Divine: No no. The Catholick forc'd the Eutychian by his own argument to confess that either he proved nothing,

or that he must admit all the exterior proprieties of the humane Nature did exist, and consequently that naturally the Humanity it self must exist: For they never lay'd any pretension to a miraculous existence of Accidents without a subject: they claimed no such Revelation: so that *Theodoret* confuted the *Eutychian*, and shewed his comparison proved nothing for the defence of his Error.

*Eran.* But had He (*Theodoret*) believed *Transubstantiation*, this had been a full and absolute confirmation of the *Eutychian* Heresy. For then there had remained no more of the humane Nature in Christ, than you believe the substance of the bread to remain in the Sacrament.

*Ortho.* First *Theodore's* answer confutes the *Eutychian*, and stands with the belief, of *Transubstantiation*. 2dly. *Eranistus* his parity is a bare assertion without proof; for he shou'd have shewn a Revelation for the one, as we do for the other. Now I find not that he offered to prove that Christ's humane Nature ceased, as that of bread after Consecration.

*Eran.* Pope *Gelasius* charges *Transubstantiation* home. The Sacrament of the body and blood of Christ is a Divine thing, by which we are made partakers of the Divine Nature; And yet it ceases not to be the substance and Nature of bread and wine, and certainly the Image and similitude of the body & blood is celebrated in the Mysteries.

*Ortho.* Your friend shou'd have sure intelligence this *Gelasius* was in Orders, before he made him Pope. But I suppose he gave him a Title to enforce his Authority; but why did our Author

dis-

dis-mits *Gelasius* so soon?

*Eran.* Perchance what follows is not to his purpose.

*Ortho.* True: but it's extreamly for mine; it's in no condition to appear for him: and he resolv'd rather to conceal a period than to corrupt it. It appears therefore (continues *Gelasius*) Evidently enough to us, that we are to hold the same opinion of the Lord Christ himself, which we profess, celebrate, and take in his Image; that as these Sacraments by the operation of the holy Ghost pass into this (that is) into the Divine substance, and yet remain in the propriety of their own nature: so that principal Mystery it self, whose force and virtue they truly represent, shou'd be conceived to be, namely to consist of two Natures, Divine and humane: this last part of the Text confutes our Author's pretensions to the first. For he tells us plainly that bread, by the operation of the holy Ghost, passes into a Divine substance, which is impossible, if true bread remains: So that when he tells us the substance and Nature of bread cease not, he can only mean they retain all their sensible qualities; and this he expresses very plainly in these terms, and Yet remain in the propriety of their former Nature. The argument of *Gelasius* runs thus: As in the Eucharist there is the body and bloud of Christ, and something distinct from both, viz. all the proprieties of bread and wine, and yet these make but one body, so in Christ there remain two Natures, and those make but one Person. I wonder our adversaries obtrude this place with such an air of confidence; it abets Transubstantiation they so eagerly pursue, and condemns the Error they labour to establish.

blish. But passion and prejudice run away with our Judgment, and it's hard to defend a bad cause with good reasons.

*Eran.* What say you to *Facundus*? He tells us plainly that bread is not properly his body, nor the Cup his blood; but they contain the Mystery of his body and blood.

*Ortho.* I say he makes nothing for Protestants, and nothing against us. He considers the Sacra-  
ment according to the visible *species*, & tells us what  
appears is not properly Christ's body or blood.  
This all Catholicks acknowledge: then he affirms  
they contain the Mystery of his body and blood:  
This we confess also. But he says nothing whether  
this Mystery be only a figure of his body, or his  
real body.

I say with St. *Austin* that *Sacraments bear some similitude to the things of which they are Sacraments?* For they are signs of what they signify: and as such must have some likeness to the things they signify. But this likeness arises not from any similitude antecedent to the divine institution. And it's also true what this Father adds, that they often take the names of the things they signify, viz. when they are known to be signs of those things: but can they take the names of those things before any institution? Or does a man speak intelligibly, when he makes use of this figurative locution to those who know nothing of the institution? Our Saviour never fore-warned the Apostles he wou'd leave them a figure, but his flesh; and at the institution he said, *This is my body not the figure.* How

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cou'd the Apostles understand it in another sense?

Eran. How will you rub over St. Chrysostom, opere imperfecto in Matth. Who speaking of the vessels in which the Sacrament was put, *in which*, says he, *there is not the true Body of Christ; But the Mystery of his Body is contained in them.* Is not this a home passage against the real Presence? And then in Epist. ad Cæsarium, he declares as positively against Transubstantiation.

Ortho. Must then St. Chrysostom be haled in for a witness? Your friend was at a pinch when he subpoenaed this great man, who in a hundred places deposes against him. Lib. de Sacerd. He cries out, *O benignitatem! O Miraculum!* who sits above with his Father is handled here below. Is it so great a Miracle that Christ's Picture be on Earth, and his body in Heaven? Hom. 83. in Matth. he presses Christians rather to mistrust their reason, than God's Veracity, and to disbelieve their *senses*; than his authority. Let us believe God in all things without contradiction, altkô what he says be contrary to our apprehension, and the intelligence of our eyes. Let his word command obedience from both, and let us behave our selves in the Mysteries, so that we not only regard what appears before us, but also his words. These cannot deceive us, our *senses* may. Seeing therefore he says, *This is my body, let us believe, and be persuaded it is*, and behold it with the eyes of our understanding. Ibid. Mothers put out their Children to be nurst to others, but he nourishes us with his own blood &c. Now to explain these places of Figure, is the last of absurdities: I intend not here to establish our Dogma (this is reserved for another place)

ther place) but only to shew the weakness of his objections. And to the first I answer, the Author of the *Opus imperfectum*, was no Grecian, but an illiterate Latin: that he is guilty not only of Heresy, but Blasphemy. He ridicules the Orthodox believers under the name of *Homousians*, and in plain terms brands the belief of the Trinity with Heresy. Yet this Monster must stand for St. Chrysostom, and be received for a legal witness in your friend's Court: some Manuscripts omit the Parenthesis *in quibus non est verum Corpus*, and in reality it seems not stitch'd but pinn'd to the context: as for the Epistle *ad Cæsarium*, it's doubted whether it be genuine, and the difficulty is the same with that of *Gelasius*: so that the same answer at present will suffice for both. Yet for these Passages, your friend has the confidence to pronounce *Scriptures, the primitive Church, and all the Fathers against us*. But I intend to demonstrate shortly your Gentleman overshoots not only Truth, but modesty; and at the same time challenge him, and his abettors to produce one Orthodox Father that denied it, one Council that condemned it. And is it possible such an error shou'd creep into the Church, and not be seen; or be seen and not condemned? He that can believe such an universal silence possible in a matter of such concern, shou'd never question the possibility of *Accidents* existing without a subject.

*Eran.* Now you talk of *Accidents*, I must tell you our friend is pleasant upon the subject: he playes & sports upon that System, and Tosses and Tumbles *Acci-*

dents, Modusses and Modalities into nothing: then he says no absurdity can be out of the reach of a distinction; and Lampoons your Materialiter and Formaliter: Per se, and per accidens. Infine he is quite at odds with Aristotle, and a Cartesian in form Per omnes casus.

*Ortho.* He is indeed fallen into a fit of drollery: But you must know this is design and artifice. For a handsom jest often persuades more than a solid reason: however Modusses and Modalities, Per se and Per accidens have kept their ground; and Mr. L-y will scarce live long enough to laugh them into nothing: If no absurdity be out of the reach of a distinction, All absurdities are within the reach of no distinction, and blasphemy also. This proposition, *My Father is greater than I*, without a distinction, establishes *Arianism*, and overturns Christianity. And unless your friend distinguishes here, He will not be distinguish'd from a *Socinian*. But pray, does your friend know the difference between Substance and Accidents?

*Eran.* Substance is that which *Substat*, stands under, or supports another thing; and the Accidents do adhere or stick in it. Therefore we say that *Essentia accidentis* is *Inhaerentia*. So that there cannot be an Accident without it.

*Ortho.* It's hard to determine whether the Lord as reprelented by Mr. L-y, or the Gentleman play the Fool with a better grace. But the Author without dispute runs away with the Whetstone: his Lordship is mistaken in his Notion: the Essence of an Accident is not actual inherence, But a

natu-

he natural exigency to inhere; So that thô it exists  
without any Subject, it retains it's Essence. Because  
it naturally requires a subject, even when it exists  
without one.

*Eran.* When the Substance of Bread and Wine are  
one in the Sacrament, then their Accidents are  
no more; for there cannot be Accidents of nothing.

*Ortho.* When the Substance of Bread and Wine  
are gone, there still remain the Accidents that were  
the Accidents of Bread and Wine, and naturally  
require to be in Bread and Wine: but God's Om-  
nipotency conserves them in a state contrary to  
their natural inclination. In the *Babylonian furnace*  
the fire shou'd naturally have consumed the three  
children, but God who made Fire, on this occa-  
sion suspended it's action, thô it remained fire. So  
the Author chimes upon Accidents, and no Accidents  
have no purpose, for they are still Accidents: they  
have all the Essence of Accidents viz. a natural ten-  
dency to inhere in Bread and Wine. Actual in-  
herence is a spurious notion put in his Catholick  
ordship's mouth.

*Eran.* If Accidents can stand by themselves, why  
that they not Substances?

*Ortho.* If this Question be to the purpose, it de-  
ploys all Miracles, and confines God's power to  
a narrow compass. Fire remains Fire thô God sus-  
pends by Miracle it's effects; and a stone is heavy,  
in the open Air he hinders it from falling.  
Cause in this very state of violence, the one re-  
sists it's natural exigency to burn, and the other  
tend to the Center. In the Sacraments the Ac-  
cidents

Accidents are not Substances, because these naturally stand by themselves, and the other exist super-naturally without a subject.

*Eran.* If by Miracle they stand by themselves, by Miracle they are Substances; and there is an end of the Jargon.

*Ortho.* That is, if Fire does not burn by Miracle, by Miracle it's no fire: and if a heavy body in the open Air does not fall by Miracle, by Miracle it's not heavy. This argument is an Original in its kind, and it deserves a place in the *Journal des Scavans*, to be transmitted to Posterity.

*Eran.* Can there be Roundness & nothing Round, Whiteness & nothing white? these are abstract notions that have no existence but in our brains.

*Ortho.* Roundness & Whiteness are indeed *Mental* physical Accidents, meet *Entia rationis*: but *White* and *Round* are very real things: the one is a Colour, and the other such a Figure.

*Eran.* And can there be *White*, & not a white thing?

*Ortho.* That is impossible; for Colour is a very real thing: not indeed a Substance, but an Accident. These are the Objects of our Senses, than a *Taste*.

*Eran.* But hold: a round or white thing is a Substance, Roundness or Whiteness are accidents. No one who ever saw Roundness or Whiteness? Those are only Conceptions in my mind.

*Ortho.* Let us suppose, for example, a round ball of white wax. We see white, we see it, a shape. The first is the colour, the other the figure, but neither is the Substance of Wax.

*Roun*

urally roundness & Whiteness are Metaphysical Acci-  
superents that only have a being in my Understand-  
ing. I See white, but not whiteness, I see the round  
es, by figure, but not the Roundness.

Eran. But you also see not only white, but  
wax that is called white: you tast Wine it self, and  
consequently you both see, and tast the Substance,  
or else we must find new expressions, and new  
model the common language of mankind.

Ortho. When we see all the exteriour qualities  
that naturally cover such a substance or thing, we are  
said to see and feel the thing it self, because those  
qualities belong to the thing or Substance; and it's  
act no other way sensible. Hence I say, I tast wine, be-  
cause I tast those qualities that naturally flow from  
the substance of Wine. I see wax, because I see  
all those qualities that naturally cover it's substan-  
ce: and I can neither tast, nor see things themselves  
in more perfect way.

Eran. Well, I understand not what colour, taste,  
or smell, In sticking or inherence have; for that is Acci-  
dent. Is it more like Bread than a Tulip?

Ortho. And this discourse is no more like sense  
than a Tulip: and I suspect the Author was under  
the Distemper of a Delirium, or in a Dream when  
he penn'd it. In sticking, as you term it, or Inherence  
have no Colour, Taste, or Smell, But those qua-  
lities that In stick, or Inhere have: In sticking is no  
Physical Accident, but a Metaphysical Propriety of all  
Accidents. Look ye Sir, your friend has taken upon  
him a hard Province, viz. to discharge Old Aristotle,  
and set up Des Cartes: Till he has performed this  
great

great exploit, he can not attack *Transubstantiation*: If there are such things as Accidents (and thô he may Droll them into dis-repute, he will never Reason them out of Being) let him Demonstrate any impossibility for them to exist without a subject; for it's a dangerous venture to oppose conjecture, and rally to God's plain words, *This is my Body*: It's ten times more safe to be more Christian and less Cartesian.

*Eran.* The Lord & Gentleman end their dispute with a wager. Let us stop with another: Aristotle is for Accidents, *Des Cartes* cries out, *Materia subtilis*, no Accidents.

*Ortho.* I am neither Aristotelian nor Cartesian in matters of Faith, but a Christian: Christ tells me *This is my body*; I believe him. You cry it's impossible, and run to *Des Carte's* dreams to make out the impossibility. There are no Accidents, say you: I answer, it's impossible to shew an impossibility in the mystery; That standing even to Aristotle's Philosophy which has stood the examine of two thousand years, and reach'd as far as the study of Sciences, there can be made out no contradiction so that you lay your Soul on *Cartesius* his side: for if Aristotle be in the right, *Des Cartes* is in the wrong; and if he be, the very principle on which you ground the impossibility, falls to nothing. Thus your friend sets tip a poor Philosophy against plain Scripture, and rather chuses to be a Fool with *Des Cartes*, than an Idiot for Christ's sake.

*Eran.* Well, the consequences of this Tenet are terrible: it leads you into flat Idolatry. For it

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the Rubrick of the Mass, *de Defectibus*, in many cases there is no Consecration, and then you adorē Bread and Wine.

*Ortho.* At most this comes up only to *Material Idolatry*.

*Eran.* These School distinctions are Cobwebs. *Material Idolatry* is Idolatry, else it were not *Material Idolatry*. And if the intention will solve it, it will quit the Heathens, who referred their worship to the true God.

*Ortho.* Here the Gentleman lays down the *Philosopher* to play the *Casuist*; but his *Philosophy*, and *Casuistry* are all of a piece. Let us suppose him in a Forest with a fowling piece. He hears a Noise in a Thicket: he really thinks it's a wild Boar, he shoots, kills a man, & here is *Formal Manslaughter*. But it's only a *Material Murder*, id est, He is Guilty of no sin, either before God or man. And yet *Material Murder* is *Murder*, as well as *Material Idolatry* is *Idolatry*: nor will this answer quit the Heathens; their ignorance was not invincible, their worship not directed to the true God, but to carved Idols, to infamous Men, and wicked Devils.

But I deny there is even *Material Idolatry* in the case, thô the Host be not consecrated. My act of worship is directed to *Christ*, not to Bread; to that, thô he be not Present, my Error regards the place and not the Object. And now let us Stop.

I have made a short Comment upon your friend's *Philosophy*, & I have shewn he can fasten no Impossibility, on the Mystery, and consequently that it's a madness to oppose poor Speculations, that

have no support but false principles, against the deliver'd  
most wise, and most holy Men, that have profess'd new one.  
Christianity near these seventeen hundred years, ida, & th  
and a greater to oppole the plain words of Christ, zwinglius  
God willing, in a short time, we will inlarge or leave  
upon the subject, and for the present dismiss it. recibus co  
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## THE NINETEENTH DIALOGUE

### *Of Celibacy in Ecclesiasticks.*

YOUR friend pleads with so much heat, that one wou'd think he was no admirer of Continency, but he manages his own cause, and when Men and Tuum, Interest and Pleasure come in debate, little heat is pardonable. A Minister & a Wife always go together. A female Consort had a greater hand in the Reformation than God's glory, and the propagation of the Species called in more workmen, than Zeal for that of the Gospel. Monks lay down their Capuch for a wife, Nuns their vail for Husbands, & Priests their Breviaries; and although they disagreed in the interpretation of almost other places of Scripture, there was a strange harmony in the explanation of St. Paul, Marriage honourable in all. They seem'd to have lost the grand of Chastity with the old Religion, & to have been infatuated by the new. That you

the deliver'd over to *Asmodæus* when they imbraced the  
 less'd new one. *Luther* coupled with *Kate*, *Beza* with *Can-*  
*years*, *ida*, & thole celebrated *Hymens* plain'd the way for  
*christianizinglius* and his Associates, to conjure the *swiffe*  
 large or leave to follow their example. *Hoc verò summis*  
 it. *recibus contendimus* ( Tom. 2 fol. 15.) We most  
 humbly beseech you not to refuse us the use of Mar-  
 riage: for perceiving the weakness of our flesh, we con-  
 fess the love of Chastity is not given us, & cannot deny  
 but that the lustfull desires of the flesh burn within us; and  
 by this reason we are become infamous in the sight of our  
 congregation, & ARSIMUS PROH PUDOR! we have so  
 un'd as to have committed many things very undecent.  
 And he confesses ingeniously that in other mat-  
 ters their conversation has not been liable to cen-  
 sure; but for Lubricity, it was so barefaced, so noto-  
 rious, that it was better to avow the guilt, than to  
 deny it: infine they carried their point, as ours  
 in Meant in England; but whether this Indulgence has  
 taken off the scandal, is a question. Minister's re-  
 putation runs as low as ever, their lives as irregu-  
 lar, and the concession is become a grievance to  
 Europe, their families are a kind of Nursery to  
 kennels, and Brothels, and their Widdows to  
 houses.

That your friend shou'd plead so heartily his own  
 his Clergy's cause, I wonder not; but that he  
 most shou'd date the obligation of Celibacy from *Gregory*  
 VII. is astonishing. Certainly he just now dropt  
 from the Clouds, or lately arrived from *Lucian's*  
 the Island of Dreams, he seems such a stranger to all the  
 infactions of Europe, or if he has any acquaintan-  
 ce

ee with past Ages, he must have none with Honour or Conscience, to print so strange a proposition.

*Eusebius* lived above 1300 years ago, & yet he tells us. (de demon. Evan. cap. 9.) Now the Heralds of the Divine word necessarily imbrace the dissolution of Marriage, to have time for a better imployment, the generation of Spiritual Children.

*Epiphanius* (Contra Hær: lib. 2. hær. 59.) The truth of the holy preaching of God since the coming of Christ, promotes not those who after the death of their wives marry the second time, and this for the excellence, honour & dignity of priesthood: and thus the holy Church observes sincerely, (de off. C. 2. c. 50.) nor does she admit him who being husband of the first wife, if she be alive, & he begets Children, for Deacon, Priest, Bishop, or Subdeacon.

Saint Ambrose, You who have the grace of holy Diaconate, know you are bound to conserve the ministry immaculate, without sullying it with conjugal imbraces.

Saint Jerom. adv. Jovin: You confess that he cannot be a Bishop, who in that Office begets Children; if he be discover'd, he will not be look'd upon as a husband, but condemned as an adulterer.

The Councils of Neocæsarea & Eliberis, held before the great Council of Nice, ordain Celibacy: and this forbids Bishops, Priests, and Deacons to suffer any women to live with them, besides their Mothers, Sisters, Aunts: which Canon even in Luther's Judgment nec sūlarly insinuates Celibacy, for otherwise the Council wou'd certainly have excepted the Wife. I omit the first Council of Carthagæ, of Tolde, & the 2d. of Arles, who lay the same

our same obligation of Continency upon all in  
higher Orders : and this was in force many ages,  
my Chronology does not mis-inform me, before  
the Decree of *Hildebrand*, nor did this institution  
arow from politick views, and advantages of the  
Court of *Rome*, as the Author insinuates. The  
Decretal (*de Testam.*) was not then in being,  
and the greatest possessions of the Clergy, when  
the Councils of *Neocasarea* & *Eliberis* were held, was  
the Charity of the Faithfull, Labour in this world,  
and a hope of a reward in the other.

*Eran.* How shall we reconcile this to the Scripture? The Apostle says *Marriage is honourable in all,* and the Bed undefiled. And forbidding to Marry is reckon'd one of the doctrines of the Devil, and directions are given how a Bishop shou'd govern his Wife & Children: for if a man know not how to govern his own house, how shall he take care of the Church of God? Yet your Interpreters would have this Wife, and this House to be the Church.

*Ortho.* The Celibacy of the Clergy is as easily reconciled to the Apostle's doctrine, as to his practice, & your Author knows it, if he has but look'd into our Authors upon this subject; but his business is not to discover Truth, but to conceal falsehood, and he quotes Scripture more for parade, than execution. 10. it's uncertain whether St. Paul says *Marriage is honourable in all*; it's far more probable the expression is Imperative, *Let Marriage be honourable in all.* And the antecedent of the conday the text *Mementote vincitorum*, together with the subsequent

quent clause, *Sint Mores sine avaritiâ*, confirm my conjecture, *id est.* Keep a Decorum as becomes Christians, & pass not the liberties the state permits. 2d. it's uncertain whether πᾶς in all, relates to Persons or to things; if to the latter, What advantage can you take from the Text? for the sense will be, let Marriage be honourable in all things; and the Bed be undefil'd; if to the former; in all persons must dignity before all persons, and not between all persons; for else the Apostle wou'd countenance incestuous Marriages: now thus interpreted it makes nothing for you, nor against us.

But 3d. take the words as they lie in your friend's book; *Eusebius* ( lib. 1. cap. 9. Demon Evan.) gives them the same turn we do. *The Scripture preaches Marriage is honourable, but not to those that are called to priesthood:* and St. Chrysostom to an Apostate Monk. (ad Theod.) *Marriage is honourable, but you have no right to the Priviledge;* because he had vowed Chastity. 4to. To forbid Marriage as unlawfull, is certainly the Doctrine of the Devil; but thento condemn Vows of Chastity, is as certainly no less damnable. We force no body into Priesthood or Religion, and the Council of Trent lays penalties on thole who do: & if a Religious can prove within five years (as I take it) that force or violence was offer'd, the Bishop has power to declare his Vows null. Here is both Charity & caution. *Ananias & Saphira* had no obligation to consecrate their goods to God, but the severity of the punishment demonstrates the breach of their Vow was highly offensive. ( in Psal. 83. ) He

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is plain f  
Ortho.

who wou'd not damn himself by marrying, when he has  
Vow'd Chastity to God, will incur damnation if he Marry's.

5. Literally St. Paul speaks of those Legalists, who pretended Christians must observe the forms of Marriages prescrib'd in the Old Law, and only contract with the Family of Abraham, and Prophetically of the Encraticians and Manicheans, who condemn'd Marriage as a diabolical institution.

6. I find St. Paul gives directions how a Bishop shou'd govern his House and Children, but nothing that concerns his Wife: indeed he says a Bishop must be a man that has only once been Married, and our Church observes this rule; but doth this prove Mr. L-y's Thesis, that Bishops observ'd not Celibacy? The Apostle, says Eusebius, (De dem. Evan. l. i. c. 9.) writes that a Bishop must be a man that has been only once Marry'd, *τετοιερει*, and St. Ambrose, the Apostle does not order to chuse for Bishop one that marrys one wife, and keeps his Children under Discipline, not born since, But before his Promotion. I cannot tell what some of our Interpreters wou'd have the wife St. Paul mentions to be, but I am sure he means a wife Marry'd before Ordination, and gives not the least insinuation that a Bishop may use Conjugal duties after his Consecration.

Eran. Saint Peter was a Marry'd man (pag. 175.) and forsook not his wife after he was an Apostle, but led her about with him, as the other Apostles did, and that in the Primitive Church the Clergy did Marry, is plain from Socrates. lib. i. cap. ii.

Ortho. O the strength of Imagination! your friend  
pleads

pleads hard for Marriage, and wou'd fain draw Precedent from the Example of the Apostles in favour of the Clergy, and the heat of Fancy represents every Text either as a Panegyrick or defence of Wedlock. But the fact alledg'd is Notoriously false, and his Bible as Notoriously corrupted; so that his Brethren have all Reason to be satisfied with the attempt of a man who has sunk his Credit, and pawn'd his Conscience for their sakes. He sends us for his proof to his Bible (1. ad Cor. 9.5.) *Have I not the power to lead about a Sister a Wife, as well as other Apostles, & as the Brethren of our Lord, & Cephas: or I only, and Barnabas have not we the power to do the same.* Now because the Greek word signifies *A woman* and *a wife*, our Translators to Favour their lubricity have English'd it *Wife*; whereas all the Circumstances manifestly Convince it shou'd be *Woman Sister*; for St. Paul says this custom was common to the other Apostles, and complains He and *Barnabas* shou'd be debarr'd the freedom. Now among the Brethren of our Saviour, St. John was a Virgin, and *Judas the Son of Alpheus* was never Marry'd, and I fand you will be put to a pinch to prove all the other were. Wheretofore if St. Paul pretended to do what the Brethren of our Saviour did, it follows Evidently that neither St. Peter led about his wife, nor St. Paul pretended it. Nay he tells us himself he was not Marry'd, so that if the Protestant Translation be true, St. Paul petitions the *Corinthians* for himself & *Barnabas*, as *Zuinglius* did for his Comrades the Senate of Zurich for liberty to Marry. Is th

the Character of the great St. Paul, of the Vessel of Election? Of a man rapt into the third Heaven? Did this glorious prospect leave such terrene desires, and change his opinion that Virginity was preferable to Matrimony? St. Isidore of Pelusium will teach you another lesson. *The Women that follow'd the Apostles, of whom St. Paul speaks to the Corinthians, were not Marry'd, nor taken for the procreation of Children, for then he wou'd have stid Εὐάγα Γαπτίεος, as the Notaries write in the contracts of Marriage.*

It appears, says St. Jerom. (adv. Jov. lib. 1.) he spoke there not of Marry'd, but of holy Women, who according to the Jewish custom serv'd, and maintain'd their Teachers, and Doctors at their own expences. And St. Austin (Lib. de opere Monach. cap. 7.) gives the Text the same explication, with many more, which I omit to avoid prolixity. Is not Mr. L-y's confidence ten times greater, than the proof that St. Peter led about his Wife, as the other Apostles did? Which has no support but an undeniable depravation of the Scripture?

Now we are come to a Demonstration the Clergy did Marry in the primitive Church. It is plain, says He. But when one wou'd expect a fact too clear to be question'd, he drops two words from Socrates. *Socrates says so:* Ergo, it's plain. Do you call this Evidence, Demonstration? Does this Heretic's authority weigh more, than that of five Councils, of Epiphanius, Jerom, Austin, & of all the Fathers that decreed, and declar'd the contrary some Ages before He was in being? But if He be of so great credit with you when he stands alone,

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why do you dis-believe him when he asserts the Pope's Supremacy in the company of all Antiquity? O the force of prejudice and faction! But what says Socrates? He only relates the thread-bare story of old Paphnucius a hundred times objected, and as often answer'd. *The Council of Nice resolving to decree a separation of Bishops, Priests, and Deacons from their Wives espous'd before their promotion, was disfavored by Paphnucius.* But the end of this story quite confutes the beginning; for Paphnucius adds, *That it was sufficient to observe the ancient Tradition of the Church.* Now Marriage was forbid the Clergy by this Tradition, witness the Council of Eliberis, of Ancyra, Eusebius, Jerom, Epiphanius. And wou'd this great Council make a new Law contrary to former Canons without repealing them? wou'd Eusebius who sat in this Council, and Epiphanius who liv'd in the same Age, preach up Celibacy, had it been taken off? But in a word the very Council of Nice discovers the imposture, by forbidding the Clergy to lodge any Woman in their houses besides Mothers, Aunts, Sisters, and does not this Decree suppose Celibacy? Cou'd it be so taken up as to forget the exception of Wives? Socrates was a Novatian, and those Hereticks put the Laity and Clergy upon the same level as to Marriage and so the Historian wou'd excuse this practice of his Church, by the authority of the Council

Eran. St. Gregory the Great (respon. ad inter. 2.) said it was Lawfull for such of the Clergy as cou'd not certain, to Marry. The vow of a single life was not imposed upon the Clergy till Pope Hildebrand: and our friend

quote

quotes *Math: Westmon.* ad ann. 1074. *Vincen. Spec.*  
*amonin. l. 16. cap. 8. § 21.* And it was without Pre-  
 cedent, says *Sigeben* ad ann. 1074. and as many  
 thought, out of an indiscreet Zeal, & contrary to  
 the holy Fathers.

On. Do they prove the *Councils* I mention'd are no-  
 thing but artifice, & imposture, the Canons suppo-  
 sititious, and the writings of all the Fathers upon  
 this subj<sup>t</sup>, Spurious, and Adulterate? If they do:  
 will go over to your friend's interest, and with  
 him date Celibacy from *Gregory the VII.* But if  
 they do not, do you think a Schismatick *Sigeben*, or  
 two or three more of the twelfth, and thirteenth  
 age, shall weigh more than undoubted Canons,  
 and the Testimonies of above twenty Fathers of  
 the third age, who deliver the Discipline of the  
 Church of their time, in terms too plain for Cri-  
 ticism or even dispute? Who were *Those many that*  
*bought Gregory's Zeal indiscreet?* A pack of Con-  
 cubinarian Clergy-men, who laid hold of the con-  
 fusion of the times to frame a Party against the  
 Pope, and thought to hector him into a conni-  
 vance at their scandalous Marriage, *Hoc velant Nomi-*  
*ne culpm*, for they cover'd the foulness of their  
 practice with the holyness of a Sacrament, and  
 because he was of too high a Spirit to be brav'd  
 into a Toleration of so scandalous an abuse, and  
 in spight of opposition restor'd the ancient disci-  
 pline, the *Imperialists* his mortal Enemies, and  
 the debauch'd Clergy impeach'd him of a hun-  
 dred crimes, of which they alone were Guilty,  
 who forg'd them. But does St. *Gregory* say so *Eranistus*

*Eran.* Indeed I have not consulted the holy Doctor, but Mr. L-y is positive, and he is a man, let me tell you, that ventures not an alteration but upon good security.

*Ortho.* He is a man that will carry all before him or loose all, and if fair play will not do his businets, foul must. *Fleitere si nequeo superos, Acheronta movebo.* He abuses St. Gregory, whose words are: *si qui verò sint Clerici extra Sacros Ordines constituti qui se continere non possint, sicuti uxores debent.* Does St. Gregory, and Mr. L-y speak the same Language? Does not he expressly except those Clergy-men that are in holy Orders? And does not Mr. L-y comprehend all? Is not this to abuse St. Gregory, and to impose upon his Reader? This Text confutes the fable that Hildebrand impos'd first the Vow of a single life upon the Clergy: the obligation, you see, came into England with Christianity, nor was it only to our Island, but it reach'd as far as the Catholick Church. Why did Mr. L-y stifle *Extra Sacros Ordines* in St. Gregory's answer? Those words alone are the subject of our difference. For he knows our Church allows Marriage to all in the lower Orders. But our friend was resolv'd to run up Priests Marriages to the very establishment of Christianity. I have not by me either *Petroburgensis* or *Spelman* ad ann: 1127. But I find in *Alford* ad ann: 1127 these words. *Ex Concilio generali sub Gulielmo Cantuariensi Londini celebrato, Presbyteris Diaconibus & Subdiaconibus. & omnibus Canonicis Contubernia mulierum illicitarum penitentia interdicimus. Quod si concubinis, quod absit, vel conjugib*

*adho-*

*adhaerint, Ecclesiastico priventur Ordine, honore simul & beneficio. Presbyteros vero Parochiales, si qui tales fuerint, extra chorum ejicimus, & infames esse decernimus.*

If the King permitted the incestuous Sacrilege of the Clergy, his permission cou'd not warrant the disorder. The Church of England in body condemned it as well as the Pope. And by the Canon (*Si qui tales fuerint*) it appears the corruption *ad ann: 1127.* was far from being Universal.

This is certain: neither *Gregory*, nor the English Church enacted a new Law. They only received the ancient Canons, and Discipline decayd and transgres'd with impunity, during the Schisms and divisions of the Church.

*That few in those daies were free from Fornication, and that it was a Miracle that a Candidate for a Bishoprick was said to be a pure Virgin: I believe it may have been so in some places, and God send it be not too true in our daies in your Church. A debauch'd Parson is no extraordinary thing, notwithstanding the remedy of Wedlock: And since the Reformation you will find few Candidates for Bishopricks pure Virgins. a Divine's first care is a handsome wife, & then a fat benefice to maintain her. And when he dies, the female Children trip to the stage or the stews, the male to the Kennel or the stable, and the Relict wife to an almes house.*

*Gran.* The Gloss ad *Gratian.* dist. 82. c. 5. calls *Fornication a venial sin.* And it's tolerated, if not allow'd; however it was reckon'd a lets sin in a Priest than Marriage: for this reason *Deadly sin* is added to *Fornication* in our Litany. But why was

Celi-

Celibacy enjoyn'd to Priests, and why is Marriage a greater sin than *Fornication*? Because the first is a breach of the command of the Church, and the later of the command of God.

*Onho.* Well, thy friend is a rare fellow *Eranistus*: he runs upon an attack as bravely as your Granadiers, and charges thro' thick and thin, with resolution; he is not one of those puny witnesses who formalize at Perjury; but to make sure work run to fiction and imposture, and depote against the prisoner crimes of their own carving. 10. I cannot find the Gloss calls *Fornication* a venial sin, or if it does, it means only that more enormous sins are never so pardoned by the Canons as to restore a Priest to his former functions, but that after due penance *Fornication* is. But it's false we esteem it such, we hold it damnable, the Scripture is plain; and tell your friend he is a Calumniator or an *Ignoramus*, either a man without learning, or conscience.

That we allow *Fornication* is as true, as that nobody is guilty of it: and if we tolerate it, it's because there is no remedy. But this indulgence is not proper to our Church, it reaches yours. The sin is as common in *London* as beyond Seas, but the punishment is more rare. However if Mr. L-y can propose a remedy, we will procure him not only a Pension, but a statue, and stile him not the Saviour, but the great Reformer of the Nation. I grant *Fornication* is reckon'd a less sin than Marriage in a Priest, but not because That is a breach of a precept of the Church, and That

a transgre-

a transgression of a Divine commandment ; but because That is a breach of a Vow, and consequently adds to the malice of Fornication another of Sacrilege and Adultery. It's better to Marry, say's Saint Ambrose ( ad Virg. cap. 5. ) than to burn, but this belongs to her who is not already engag'd, who has not taken the vail. But she who is espous'd to Christ, who is vailed, she is Marry'd, she's joyn'd to an immortal Husband. And altho' she pretends to Marry, she committs Adultery. St. Ierom (contra Jov) thou hast explain'd to Virgins, the words of the Apostle that it's better to Marry than to burn, who by thy persuasion have chang'd their secret adulteries into publick Husbands. This is not the Counsel of St. Paul, but of Virgil : *Hoc velat nomine culpam.* If a Virgin Marry's, she sins not. This is not understood of a Virgin dedicated to God, for if such an one Marry's, she incurs damnation, because she has broken her first Faith. For these that Marry asier their consecration, rather commit incest, than adultery. This Doctrine teaches Priests, who at their promotion Vow chastity, and gives a good reason why a pretended Marriage is a greater sin, than simple Fornication.

And here I cannot omit a remark upon this Gentleman's profound Casuistry. For he pretends our Church esteems Fornication a less sin in a Priest than Marriage; and this he infers by the smallness of the penalty in one case, and the severity in the other. First a person under a Vow thô with a single Woman, commits not a single fornication, but Sacrilege. Which additional malice changes quite the species of the sin. 20. If the punishment be more severe in the other case, it's  
beg

because the sin is more enormous : for to put himself in a State of sin is more criminal, than to fall by surprise or weaknes, and besides to attempt a Marriage under the obligation of a Vow, is to violate a Sacrament, and consequently a Sacrilege.

*Eran.* But if Marriage be such a defilement as is unworthy of a Priest, how came you to make a Sacrament of it?

*Ortho.* We made no Sacrament of it, nor pretend to such a power. Christ is the sole Author, nor does Matrimony defile any man, but Concupinage does, and such are all the pretended Marriages of those who have vowed Celibacy.

*Eran.* Matrimony is a Sacrament; why will you deprive the Clergy of any means of Grace?

*Ortho.* We deprive no body, because we force no body to make a vow; but those who freely make a vow to God, are oblig'd to keep it, and thô they receive not the grace of this Sacrament they will the reward of Chastity. Christ did no command it, nor did St. Paul, & they knew better which was the most perfect State, than a pack o' debauch'd Reformers.

*Eran.* Marriage is honourable, and undefiled says the Apostle, in all. No, say you, it is neither in a Priest.

*Ortho.* Look back some leaves, you will find the Apostle says no such thing. 10. He says no *Marriage is honourable.* 20. He says not, *in all Persons* 30. Thô he does, you will find Priests, and Votaries excepted.

Eran. He says, *If men cannot contain, let them Marry;*  
*it's better to Marry, than burn.* No, say you, it's better  
 to burn than to Marry: To avoid Fornication,  
 says the Apostle, *Let every one have his own VVife,*  
*and every VWoman her own Husband.* No, say you,  
 we except all the Clergy, the Fryars, and the Nuns.

Ortho. Well, the Clergy cou'd not have put their  
 cause into better hands, he pleads it with heat, &  
 Concern, which makes me think he is no enemy  
 to the Contract, thô he be to the Sacrament. He  
 applies himself to St. Paul for proofs, who *Ex pro-*  
*fesso* exhorts his Converts to *Celibacy*, and places  
 that State above Mr. L-y's beloved Matrimony. It's  
 true, he counsels those that *cannot* (*id est*) that do  
 not *contain*, to *Marry*; for you must not fancy any  
 man is so abandon'd of God, as to want the power  
 to overcome temptations. This is to suppose his  
 commands impossible, and consequently the most  
 merciful Being the most Cruel. No, he propor-  
 tions his Grace to the temptation. So that, thô we  
 are overcome, we are never overpow'r'd. Yet  
 this Counsel is only for those who are free from  
 Vows. For to *Timothy* he declares Persons confe-  
 terated to God guilty of Damnation, if they Mar-  
 ry. (Ep. i. c. 5.) *Avoid young VViddowes, for when they shall*  
*be wanton in Christ, they will Marry having damnation,*  
*because they have made void their first Faith.* Here you  
 see the Apostle is not so indulgent to Youth as  
 our Author. He declares notwithstanding tempta-  
 tion, they must keep their first Faith, and that they  
 incur damnation, if they break it under pre-  
 tence of Marriage. And for this reason in the 4.

Council of Carthage ( C. 104. ) to which St. Austin subscrib'd, such young Widdows are bar'd Christian Communion , and the faithfull forbid to Eat , or to have any communication with them. And when the Apostle says it's better to Marry, than burn , he means not that it's better to Marry , than to be tempted , for he confesses *Datus est mihi stimulus carnis, Angelus Satanae qui me colaphizet.* And yet he took not a Wife, but Prayer for a remedy. *Ter Dominum rogavi:* and this is a more efficacious Antidote than Matrimony ; and they who are not only tempted , but fall , if they are free , do well to follow the Apostle's Counsel , but if they be under the obligation of a Vow , they must follow his example , importune Heaven by their prayers , & chastise their flesh by sobriety and fasting. Marriage is no remedy for them against incontinency , but is Adultery , and Incest. *He* Epiphanius. The Apostle speaks of these that are Marry'd : for Virgins who Marry after their Consecration , commit rather Incest than Adultery. *W* and I also say , Let every Man have his own Wife, if they are in a condition to contract lawfull Marriage but if debarr'd by Vow , they must apply other means , and not commit Sacrilege to keep Continency ; for this is to break one Command under pretence of keeping another : to commit a greater sin , for the avoiding a less. And now it's time to drop this Question ; but pray tell your friend Truth , neither he nor his Confreres come within the exception ; they are all only Laicks travestied in Gown and Caslock , and consequently may mariously g

without scruple ; and injoy all Priviledges of Wedlock; But if his wife shou'd fall sick of a llingring disease , if she become frantick , or a Lepper , and in the mean time he chances to burn , what cooling julip will he take , to abate the heat , and extinguish the flames that devour him ? Another Wife ? This was *Ochin's* remedy , and *Luther* and *Melanchton* prescrib'd it to their great Patron the Landgrave of *Hesse*.

*Eran.* Ay but *Polygamy* is forbid , and therefore they must fly to the common remedies , Prayer & Fasting .

*Ortho.* And Marriage is forbid to those who have Vow'd chastity , not only by the Laws of the Church , but of God and Nature it self ; and therefore they have the same remedies with Mr. L-y. And if they are sufficient to with-hold him from Lubricity , why must they be insufficient to withhold our Clergy ? But he pretends no means but Wedlock will do , and that the effects shew it ; and I am apt to think the effects shew more plainly Wedlock will not do. Adultery , as the world goes , is no *Rara avis* , no Miracle . It's so far from being shamefull , that it's become modish to joyn Mistress to a Wife : and the Protestant Clergy under too often takes up the fashion . Mr. L-y has a great tyme upon this ungratefull Topick : but I will t's timorbear particulars , and only whisper in his Ear a friend truth , that may teach him caution and reservedness , viz. that it's dangerous to charge an adverse party of those crimes , of which his own is notoriously guilty .



THE TWENTITH  
DIALOGUE.

*Of Purgatory.*

ORTHODOXVS. We are now come to Purgatory, and here Mr. L-y rather triumphs than argues. The Gentleman runs down his good natur'd Lordship: I will try to stop the Career of his victorious worship, and to reason him into some terms of moderation. What we believe is deliver'd by the Council of Trent. There is a Purgatory; and Souls detain'd there are help'd by the Suffrages of the faithfull, and most especially by the most acceptable Sacrifice of the Altar (Sels. 25.) Here is no mention of the situation of the place, of Fire, or other particular Torments. St. Austin cou'd not solve those points, and the Church has thought fit to pretermit them. Mr. L-y's friends, the Schoolmen, have commented upon this Text, but their conjectures interest not the faithfull, who at most imbrace them as opinions, but believe them not as Articles of Faith.

Mr. L-y. confesses he will admit this Doctrine if it can be prov'd by an Universal Tradition express'd by Lyrinensis, *Quod semper, ubiqꝫ, & ab omnibus.* We are willing, says He, to joyn Issue with y<sup>e</sup> Church

upon this Tradition. Now I suppose it is not necessary to prove the Tradition for Purgatory is such, to subpoena witnesses from every Individual Church; But that it Suffices to shew the most Famous both Eastern, and Western Churches did believe it, and that thote who oppos'd it were immediately condemn'd for Hereticks; that it cannot be shewn the contrary was ever taught in the Church, nor the origine of the practice be assigned. This is the meaning of *Semper, ubique, & ab omnibus*. If you require more you will never prove the Scripture to be the Word of God, for some have almost denied every Book, and some Books were not put into the Canons for above 300. years.

I will now joyn Issue with Mr. L-y, and produce Witnesses, *Omni exceptione majores*, Protestants I mean, Doctors in *Israell* of the first Class. First Bishop *Forbes* in his discourse of Purgatory. Let "not the ancient Practice of praying & making "Oblation for the dead receiv'd throughout the "Univerſal Church almost frō the very times of the "Apostles be any more rejected by Protestāts as un- "lawfull or vain; let them reverēce the Judgment of "the Primitive Church, & admit a Practice strēgthe- "ned by the uninterrupted Profession of so ma- "ny ages. Again, "the Universal Church has believ'd "this Practice not only to be Lawfull but like- "wise beneficial to the Souls departed. Again, Let it "be granted that this Custom was always judg'd "Lawfull, & also profitable by pious Antiquity "and most Universally receiv'd at all times in the "Church. Now I appeal to any unbias'd man, whe-  
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ther Mr. L-y is not Non-suted by the Judgment of his own Bishop. Here is *Semper & ubiq;*, and *ab omnibus*, and upon this we joyn'd Issue. This great man cannot be suspected of bribery or partiality; the Evidence of the fact flash'd conviction, and conscience drew out this Confession.

And, if I am not mistaken, the Dutchesse of York in her Paper, says she spoke severally to two of the best Bishops in England, of *Canterbury & Worcester*, who told her there were many things in the Roman Church, which were very much to be wish'd had been kept, as Confession, which was no doubt commanded of God: that Praying for the Dead was one of the ancient things in Christianity. To be short, Mr. Fulk in his confutation of *Purgatory* confesses *Tertullian*, *Austin*, *Cyprian*, *Ierom* & a great many more do witness, that Sacrifice for the Dead is the Tradition of the Apostles, and that *Austin* & *Epiphanius* condemn *Aerius* for denying it. Now the question is whether those who liv'd near the Apostles, are better inform'd what they taught, or those who came into the world 1700 years after they left it. In a word, *Spalato* (lib. 5 cap. 8.) acknowledges there wou'd be no absurdity, if we shou'd confess that some lighter sins, which have not been in this life remitted as to the guilt, may be forgiven after death, by virtue of the Church's Intercession. Now if some sins may remain *quoad Culparam* after death, I wou'd willingly know where the Souls remain till they are remitted: surely not in Heaven, for this is no place for sinners; and as surely not in Hell; for there is no Pardon: therefore

more in some third place, which we call *Purgatory*.

Let us now look into the Fathers. First the Author of the *Eccles. Hierarchy*, The Priest does demand of the Divine goodness for the Person departed a Pardon of all sins through human frailty committed by him & that he may be conducted into the Light, & Region of the Living, And then he adds ( de Mon. cap. 10. ) he receiv'd this by Tradition from the Apostles. Tertullian, " Let the Faithfull widdow pray for the Soul of her Husband, and on the Anniversary day of his death obtain for him refreshment, and part in the first Resurrection. If you ask him from whence he receiv'd this Doctrine, he will answer: Tradition shall be alledged for Author, Custom for Confirmor, & Faith for the Observer.

" It's not in vain, says St. Chrysostom. (a) that the Apostles have instituted this Law, that during the Celebration of the Dreadfull Mysteries, Commemoration shou'd be made for the Dead, for they knew great benefit & profit wou'd thereby accrue to them. We wou'd give our help & assistance to sinners departed by our prayers, and supplications, alms, and Oblations. And then he tells the Reason, We do this to the end some comfort and refreshment may thereby come to them. I omit Epiphanius, Cyril, Austin, Ambrose &c. Here we have that this custom is an Apostolical Tradition; that prayers, alms, &c are offer'd to blot out sins, to

(a) Ep. ad Ph. Hom. 3. Hom. in 1.cor cap. 15. v. 46. de V. Ap. Ser. 32.

obtain

obtain rest, and refreshment. What does this mean in plain English, but that they are suppos'd in pain, and consequently not in Heaven. And St. Austin assures us this was the Practice of the Universal Church. The Universal Church observes this custom receiv'd by Tradition, (and he marks the custom) that we must not doubt but the departed Souls are assisted by the holy Sacrifice, prayers, & alms of the Faithfull, to obtain of God more Mercy than their sins deserv'd. Here again Mr. Ly has once more been cast by the Fathers, as well as by Protestants: For the practice has been *semper observ'd* from the Apostles, to this day, *ab Omnibus & ubique*, by the Universal Church; and I defie him to produce one ancient Author, who denied this Tenet, besides condemned Hereticks. Draw in your confidence Mr. L-y, and speak for the future in a milder Accent. You have been weighed in your own Scales, and *Invenitus es minus habens*, many grains too light: you have lost the Sute by your own Law, and I know no way to retrieve it, but to give the lie to the Witnesses.

*Eran.* We have not a word in Scripture of any such State of the Dead, where souls are put under pains equal to those of Hell except for the Duration.

*Ortho.* Nor have we any such place in our Liturgy, much less in our Creed. But to be plain St. Hilary and St. Gregory Nyffen, (a) have Texts that come very near it. *Ille indefessus Ignis*, says the first, *Obeundus est. Subeunda sunt illa expiantia à percatis anima supplicia*, the second. Men must be purg'd in Psalm. 118. Greg. Nyff. Or. de Mort.

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ged either by prayers, or by the furnace of Purgatory after this life. A man cannot be partaker of the Divine Nature, unless the purging Fire do take away the *stains* that are in his Soul. Here is not only the doctrine but the word, and the Torment of Fire as clearly express'd as in Mr. L-y's friends the *Schoolmen*.

*Eran.* Your Tenet supposes the pain is not forgiven always, when the guilt is pardon'd; which is false: for the vindictive Justice of God is satisfied before they are forgiven, and receiv'd into the favour of God, unless you mean by *vindictive*; such a spight and revenge, as is seen among the most ignoble part of mankind, to say, I will forgive, but I will be reveng'd at the same time, for what is past.

*Ort.* Your friend shews in this paragraph neither Judgment, nor Religion: and if his Religion & discourse be of a piece, he is no Christian. Accuse me not of Calumny, I beseech you, I will prove it upon him *ad evidentiā*.

To the first, we admit that the forgiveness of the guilt and the pain go not always together; and it's manifest. For altho' God forgave *David* the sin of Adultery, and Scandal, notwithstanding the Infant was condemned to die in punishment of the sin. The pain therefore was not forgiven, tho' the guilt was.

*Eran.* But the reason is given in the next words; because thou hast given by this deed great occasion to the Enemies of the Lord to blaspheme, as if God did countenance such wickedness; there-

fore David was punish'd so as his Enemies might perceive it.

*Onho.* This shews indeed that David's guilt involved two sins, or rather a double malice, of Adultery, and of scandal. But the Prophet declared the whole was forgiven, and that the death of the Infant was the punishment of the scandal: so that thô the *Formality* of scandal was forgiven with that of Adultery, the punishment was not. Therefore the guilt and the pain are not always pardon'd together. I know God punishes here, *to vindicate his honour before men*, but never when the patient deserves no punishment. That he often punishes for the Tryal of our Faith, or increase of our vertue, is true: but this was not David's case; for the Prophet told him expressly the Infant's death was the punishment of his scandalous Adultery, which he, by order from God, pronounced forgiven.

We grant the blood of Christ is sufficient to cleanse us from all unrighteousness: his merits are infinite, & consequently superabundant, not only to satisfy the divine Justice for all the sins of this world, but of ten thousand more. Notwithstanding he may apply this satisfaction as he thinks fit. By Baptism he remits not only the guilt, but also the pain: but we believe he pardons the sins committed after Baptism, so that often sinners must suffer some Temporal pain. For, having acquired an absolute Right over us, by the infinite price he pay'd for our Salvation, he may grant a pardon on what condition, & with what reserve he pleases.

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But, says Mr. L-y, the Vindictive Justice of God is *Satisfied before the sins are forgiven*. Did then Adam live 930 years a sinner, and die a reprobate? If all the Vindictive Justice be satisfied before the sinner be received into favour, its certain He was not taken into favour: for did He not die? And was not this execution an Act of Justice inflicted for his sin, *In quocumque enim die comedieris, ex ea morte morieris?*

Is not Original sin cancelled by Baptism? yet what are all the infirmities that torment our bodies, and all the passions that enslave our Souls, but punishments of the Sin forgiven? Innocents are received into favour, adopted Children of the most High, and heirs to Heaven, yet alas! all punishment due to Original sin ends not with it's pardon: if your friend believes not this, he deserts his Church's Doctrine, to imbrace that of Pelagius. If he does, he is guilty of plain Blasphemy. For he speaks in very intelligible English, that God's Justice is *Satisfied before sins are forgiven*, and that to punish a Sinner after the forgiuenets of the guilt, is no act of Justice, but of such a spite and revenge, as is seen in the most ignoble part of mankind. Is this the return your friend makes his Redeemer for all his favours? Is it Respectful to impeach him of such a Spight and Revenge, as is seen among the most ignoble part of mankind? Because when he Redeemed us from sin, he did not from Death, & all the sad consequences of our first Parent's disobedience? Should we not receive with thankfulness the favours he has done us, without murmuring

because he has done no more? Did a Prince for one Pettavi of a Rebel turn a Halter into a short confinement, or a perpetual prison into a Fine of twenty Shillings, wou'd the Criminal think himself hardly dealt with? And if he accused his Prince of *such a spite and revenge, as is seen among the most ignoble part of mankind*, wou'd he not deserve a hundred gibbets & dungeons? Yet our Saviour has push'd his Mercy and Indulgence further than this Prince, and consequently your friend has raised his Insolence ten degrees higher than this ungratefull Criminal.

*Eran. Veron* in his *Rule of Faith* sets out with a definition of a *Rule*: of which he makes the first requisite to be for any Article of Faith, that it be clearly revealed in Scripture, in express words, or thence to be deduced by necessary consequence. Which when made appear as to Purgatory (or any of the Doctrines in dispute) we shall readily allow it. And till then, we cannot be arraigned of Heresy, for not professing it. (pag. 182.)

*Ortho.* Does *Veron* propose that Rule of Faith? does he abandon Apostolical Tradition, and the concurring testimonies of all H. Fathers & Pastors of the Church, which secure to the Faithfull the true sense of Scripture? does he advance this principle as his own, and receiv'd in the Catholick Church? Sure Mr. L-y has not read the Author he cites: He proposes it only to the French *Huguenots* as theirs, in their own Profession of Faith; and by convincing them that no Article of their Faith can be proved by it, He reduces

faces them either to abandon that first Article, or all the others of their Faith, in which they differ from the Catholick Church.

But alas Sir, what signify exprest Texts, if every man of a sound judgment must be the interpreter. Will all private reason ever be brought to the same gage? Can any thing be clearer for the real Presence, than, *This is my body?* for the Priests power to remit Sins, than, *Quorum remiseritis peccata, remittuntur eis?* For St. Peter's Supremacy, than, *Thou art a rock, and upon this rock I will build my Church?* yet how does your friend torture these Texts, to deduce their evidence? I own I can produce no clearer for Purgatory, nor even for Christ's Divinity. So that, Texts are insufficient to prove any point, if tampered with, by Hereticks: but if you will take them as explained by the Fathers, who had no interest but Truth, I will appeal to Scripture.

Saint Austin upon the words of our Saviour (a) *But he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this life, nor in the other,* Proves some sins are forgiven in the next life; *Neque enim de quibusdam veraciter diceretur quod non eis remittatur neque in hoc saeculo, neque in futuro saeculo, nisi essent quibus eis non in isto, tamen remittuntur in futuro.* And upon thete of St. Paul, But *himself shall be saved so as by Fire.* (b) "Purge me in this life, & make me such an one as shall not need" the amending Fire, being for them, *who shall be saved yet so as by fire.* Wherefore? But because here

(a) *Math. 12. 32.* (b) *De Civ. I. 21. (I. ad Cor. 3. 15.)*  
¶ p. 37. Vide notes in the Rhem. Test. upon this place.

they

they build upon the Foundation, wood, hay, Stubble, for if they did build gold, Silver, and Precious Stones, they shou'd be secure from both fires: not only from that eternal which shall torment the impious eternally, but also from that which shall amend them, that shall be saved by fire. For it is, say'd he shall be saved yet so as by Fire. And because it is say'd he shall be saved, that fire is contemned.

Yea verily thô saved by Fire, yet that Fire shall be more grievous, than *whatsoever a man can suffer in this life*. Well, if here is not Purgatory, it cannot be found either in *Bellarmin*, or the Council of *Trent*. And it's drawn from Scripture, and by St. *Austin* too, who understood St. *Paul* something better than Mr. *L-y*. And if you turn to *Bellarmin* you will find 19 Texts. If therefore nothing remains but Scripture, to arraign you of Heresy you are condemned. But I doubt whether your friend, notwithstanding his promise, will come over to us. For he will set up his private Reason against that of all Antiquity, and determine all Controversy at his own Tribunal. And those that oppose their private Reason against that of mankind shou'd shave, and diet, and be confined to Bedlam, and never come within sight of Controversy. But Sir, if nothing but God's written word suffice to make an Article of Faith, why does your Church believe the *Validity of infant Baptism*, of That *confession by Hereticks*, the procession of the holy Ghost from the Father and the Son? Desire of him a plain Text, or a necessary consequence for the proof of their Tenets. For they are of importance: For I assure

you, if infant Baptism be unlawfull, we may light  
a candle at noon-day, to find a Christian, as Dioge-  
nes did at Athens to find a man.

*Eran.* The work of God upon the Soul effects  
the cure all at once: and our Saviour gave us an  
example of it, in the Thief upon the Cross, who  
was translated to Paradise the same day he died.  
And yet he had been a grievous sinner, and suffered  
for his offences. His repentance was late, and he  
had made no Restitution, yet he did no penan-  
ce in Purgatory.

*Ortho.* That God conveys the Soul in a mo-  
ment from the state of Sin, to that of Grace, is  
true. But that he always forgives the pain with  
the guilt, is false: the Thief was a great sinner, but  
with all a great penitent; he confess'd our Saviour  
when all the world abandoned him: his repen-  
tance was vehement, his Faith strong, and his love  
Seraphick: these Circumstances placed him in Pa-  
radsime the same day, & the like may obtain the same  
mercy for others. He made, you say, no Restitution;  
that is more than you can prove; and perchance  
he neither had the means, nor the obligation. *He*  
*did no penance in Purgatory;* I am of your opinion.  
But this is not sure; between his death, and the  
end of that day, there was time enough to pass by  
the way of Purgatory to Paradise.

I perceive Mr. L-y does not understand  
our Doctrine as to the three States in which men  
may depart this life. St. Austin shall instruct him.  
(In Enchir. c. 110) It ought not to be denied that Souls  
departed are eased by the piety of their surviving friends,

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When the Sacrifice of our Mediator is offered for them, or alms given in the Church. But those are relieved by these helps, who lived so as to deserve the benefit of them after Death. For there is a kind of life neither so good as not to need them, nor so bad as not to receive ease by them: there is another so good as not to want them, and a third so bad as to be incapable of help even from them. Are not here set down three States very plainly, Heaven Hell, and Purgatory? And because we are ignorant of the departed Soul's condition, we pray for all.

*Eran.* How then can you pray in Faith, that is, without a sin, to deliver such a particular Person from thence?

*Ortho.* I perceive Sence begins to run low with your friend. And that he is at a pinch for a difficulty, and so betakes himself to the last Refuge Rallery. For certainly he cannot seriously put a question so impertinent: Does not our Saviour command his Apostles at their entrance into a house, to say, *Pax huic Domui.* Peace be to this house. *Et si ibi fuerit Filius Pacis, Requiescat super illum pax vestra,* And if any in the house be capable to receive it, it shall rest on him, but if not, *Ad vos revertetur,* Your Charity shall return to your selves: And can't I give an alms in Faith, unless I am sure the Person wants? Suppose then I pray for a Soul that really is in Hell, and consequently can receive no relief; or for one in Heaven, who needs none, thô my Charity be superfluous to them, it is not to me; our Saviour's assurance, *Ad vos revertetur,* secures me of a reward.

*Eran.* It cannot be denied but we find some few instances

few instances among the Fathers of Prayers for the dead, But none in Scripture. They were for Peace, & Rest to thole who were supposed to be in Peace. Some of the ancients had an Imagination of a purging fire, thro' which the Sinners were to pass, but they meant the General Conflagration.

*Ortho.* Mr. L-y need not tell his Lordship His indeavour is rather to State the Case, than to argue upon it ( pag. 190.) For it's plain his business is meerly to assert. Proofs are below his level, and Arguments above his reach. But in stating of Cases his indeavours have been always unsuccessful. And I wou'd Counsel him to forswear Stating of Cases, till further Instructions. He blunder'd at the first setting out, and Stumbled in the very Title page, and has not recovered himself to page 191.

*VVe find some few Instances among the Fathers, but none in Scripture.* Some few? He means, without doubt, some hundreds. Pray turn to *Bellarmin*, and he will convince you Mr. L-y plays under Board, (That is) the Impostor. He stifles Evidence to impose upon the Reader. And I defy him to produce one Orthodox Father that denied the lawfulness of the Practice, one Liturgy that does not mention it. That there are also Instances of it in Scripture, I have proved. And for further Satisfaction peruse *Bellarmin*, and you will find 17 passages more.

And it's just as true, *That the Prayers were for Peace, and rest to those who were supposed to be in Peace.*

Are they supposed to be in Peace, and rest who are supposed to be in fire? Yet St. Hilary, Gregory Nyssen, & St. Austin Prayed for such: Are they supposed in Peace, who receive refreshment, Remission of sins &c. by Prayers, alms, and the Mass? Yet read the Liturgies of St. Cyril, Chrysostom, and Austin, and you will find the Souls departed receive these Benefits from the Prayers of the living.

In a word, the passing thrô the fire at the general Conflagration is a Revery, a Dream of Mr. L-y's Printed without any Licence from Truth, and I fear, against the Prohibition of Conscience. Why does he not name those Fathers, I have mention'd, some who speak of fire, but not one of the General Conflagration. But supposing some pass the fire at this Conflagration, it must either be for some sin not forgiven, or for the pain due to some sin; where do these Souls remain till this last day? Not in Heaven, I suppose, for those are above Pain: Nor in Hell, For those are now, and will eternally be tormented. Therefore they must remain in a third place. And now has not Mr. L-y Given a summary View of the heart of the cause, and shewn VVhere the Matter Pinches? (pag. 190.) Yes: and I have viewed the heart, and find it very Sound: But cannot perceive VVhere the Matter Pinches: And the Summary of his discourse amounts to no more, but that he resolved to pretend, but has not been able to Produce one argument to the purpose, against our Doctrine of Purgatory.

*Eran.* But this point of Purgatory supposes a Stock of Supererogation (*id est*) on the merits of

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Saints. Their Supererogatory works are the Fund provided for the discharge of the Prisoners in *Purgatory*. And if the righteous are scarcely saved, what merits have they to spare for others, especially when they are not saved even by their own works? For *By Grace we are saved not of works, least any man shoud boast.* (2. ad Eph. 8. 9.) Besides the Saints have receivd the full of their Reward. This shuts up *Purgatory* for ever, by exhausting every penny of that Treasury reserved for Redemption from thence.

*Ortho.* The Fund provided for the discharge of the Souls in *Purgatory*, is the same that is provided for the discharge of the sins of the Living, the infinite Merits of our Blessed Redeemer. And I fancy an infinite Treasury is not easily sunk to the last penny. And if *Purgatory* be not shut till this be exhausted, it may stand open *In Sæcula Sæculorum*. We plead his Merits when we pray for our selves; And those we offer to God, when we implore his Mercy for the Deceased. We desire the Saints also to joyn their assistance, but we place our Confidence in the goodness of the Father, and the Passion of the Son. So that thô there shou'd remain no merits of Supererogation in the Treasury of the Saints, there is in that of our Saviour.

We grant with St. Paul (2. ad Tim. 1. 9.) That God has deliver'd us, and called us by his holy calling, according to the Grace of God in Christ Jesu. That *We are unprofitable servants.* (*id est*) That God is no gainer by our Virtue: Notwithstanding,

it's certain Saints have practis'd works of *Supererogation*, and that Vertuous actions are meritorious; and no body can deny these Truths, but those who are not fond of the Practice: is there a Divine precept to tell all your possessions, and to divide the price among the poor? I believe Mr L-y will stand for the Negative. Yet our Saviour not only commends, but Counsels the action. Whoever therefore follows his advice, does a thing which no precept obliges him to perform: Is not this a work of *Supererogation*? Again, suppose a poor man is in want: The law of Charity, considering my circumstances and his Necessity, only obliges me to give a Crown; Notwithstanding I give ten: I ask again whether the gift of nine Crowns be not a work of *Supererogation* (*id est*) a Liberality which might have been omitted without sin? Any thing may be Burlesked by a wanton pen: But this subject lay out of his way, so that his very Declamation against works of *Supererogation* is, I am sure, a sin of *Supererogation*.

As for merits, we believe with the Council of Trent (Sess. 6. cap. 16.) that eternal life is to be proposed to the Children of God, as a Grace promised most mercifully by the means of our Saviour *Iesus Christ*, and as a Reward Faithfully given them for their good works, and their Merits by virtue of this promise. But then it teaches also that this notwithstanding, God forbids the Christian shou'd presume, and glory in himself, and not in our Lord, whose goodness to men is so great, that he

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will that his gifts are their merits. In fine we confess that we are only gratefull to God in *Iesus Christ*, and by him: By him we demand all, We hope for all, & even return thanks for all we receive. We cannot make the first step to our Salvation, but by Grace; which is not the effect of any preceding act of ours, but of God's pure Liberality. He moves us to do well, and helps us. But he requires our Cooperation; without this, he will not save us, and without his Concurrence, we cannot save our selves. *Non ego, sed Gratia Dei mecum*: Yet after all, that our actions become truly meritorious, there is required a promise of a Reward. And this supposed, Heaven is not a meer gift, but a recompense. *Ei qui operatur, merces non imputatur secundum Gratiam, sed secundum debitum.* (ad Rom. 4. 4.) *Debitorem ipse se fecit non accipiendo, sed promittendo.* In Psalm. 83.

This being so, what do Mr. L-y's Exclamations prove, but that he was in Passion, and transport? For what do his quotations serve, but to show it's hard to understand Scripture, and easy to mis-apply it. He flings Texts at random without aim, without discretion: And makes no distinction between thole that regard man left to himself, and man redeemed by *Christ's Passion*, and operating by the assistance of his Grace. *All have sinned* (pag. 187) we confess, and forfeited Heaven by their Disobedience. *And are justified freely by His (God's) Grace.* Not our merits, but God's mercy justified us by Baptism, and the Blood of our Saviour obtain'd the Favour, *Through the Redemption*

demption that is in Jesus Christ. We acknowledge the greatest Saint has a thousand Reasons to thank his Redeemer, and not one to boast of his virtues; for these are the work of God who prevented them by his Grace; nay, and gave his Concurrence to those very actions, without which the Will of man is unable to Practise the least supernatural Virtue. Yet there is a proportion between good works, and the Reward. For God will reward every man according to his Works. And his Promise intervening, God is obliged not only by Fidelity, but by a certain kind of Justice, to reward them; and for this Reason, they are called Meritorious.

*Eran.* St. Paul says expressly, *VVe are saved, not according to our works, but according to the Grace of God in Jesus Christ.*

*Ortho.* Indeed your English Translation has, *VVe are saved, but St. Paul; VVe are delivered (id est) from the Law of Moyses, and called to the Faith of Jesus Christ;* Not for the merit of any good action, but merely through God's goodness. And this is so true, that *Pelagius* was condemned as an Heretick for attributing Man's call to the Faith, to preceding merits. And in this sense he speaks to *Titus* (Cap. 3. 5.) *Not by works of Righteousness which we have done, but according to his mercy be saved us:* And what is all this against merit? We are saved by God's mercy, and yet by our Works, which are the gifts of God, and without these God will not save us. Hell is the Reward of bad, & Heaven of good ones, *Reddet unicuique secundum opera sua.* And to declaim against them, is only to let

into

geth into the world lewdness and debauchery, and to  
thank banish all virtue, and Morality..

## THE ONE AND TWENTITH DIALOGUE.

*of the Use of an unknown Tongue in Publick Service.*

**O**RTHODOXUS. This accusation concerns the Catholick Church no more than the Greek, Syrian, Armenian, nay, than all other Christian Communions Spread over Asia, and Africa; who perform the publick Service not in the vulgar, but Language understood meerly by the learned, and Clergy. And the Jews only spoke Syriack, yet in the time of our Saviour, the Service was read in Hebrew. And yet he never reprehended the Custom, as we can find, but often frequented the Temple with his Disciples, who no doubt, never Scrupuled to say Amen to those Prayers, thô they understood them not.

And in the primitive Church the Liturgy of St. Basil was read through all the East, yet the greatest part of those People were wholly Ignorant of Greek. The publick Office was sayd in Latin in Africk, and Europe, Yet it's certain out of Italy, Latin was no where the vulgar Language, unless in some Roman Colonies; And no more in use than Spanish

*Spanish, in Naples or Brussels.* Notwithstanding this Custom was never Censured by the most Zealous Pastor, much less condemn'd as contrary to Scripture, by any Doctor, notwithstanding they had read St. Paul, and were better acquainted with his meaning than Mr. L-y or his Brethren. And it's strange St. Paul shou'd condemn in the new Law what it's certain he allowed in the Old.

Besides, One alone Inconvenience seems to follow the Continuation of the Liturgy, in the same Languages it was writ, and even this neither strikes at Religion, nor indangers Salvation, and may easily be redress'd. And this consists in one point that the illiterate Women, and Children understand not the prayers, the praises, the Thanksgiving the Church offers to God in her Service: But the Pastors take care to explain every part of the Office, and you will find few, who have not a sufficient knowledge of the Sense: besides it's turned into all the modern Languages, so that those who can read, have sufficient Information, to shew their consent by an Amen.

And if a perfect intelligence be necessary, to receive fruit by the prayers of the Church, what benefit will the deaf receive, or those remote from the Lector? What the German Protestant in an English Congregation, or the English, in a French, or German?

But the Inconveniences of changing the publick Liturgy with the Languages, are more and of greater importance. Few Languages are the same at the end of an Age, they were at the beginning

ing ; and those expressions that seem serious at one time, are ridiculous at another. Shou'd we not expose the Majesty of the Gospel to laughter, did we now read, *Paul the knave of Jesus Christ*, for the servant of Jesus Christ, or *Philip Baptised the Gelding, for the Eunuch*? And is it not easy to slip in a new sense under a new Phrase? Nay, is it morally possible to avoid errors? And is it not impossible to correct them; When the Church can take no cognisance, & not one Bishop perchance understands the Language? Water, thô clear at the Fountain, is not so at a distance: and the publick Service wou'd run the same fate, if changed with the vulgar Languages. For within some ages the copies wou'd have no resemblance with the Original.

*Eran.* Give me leave to say your whole Religion is *implicite*, not only as to the particular points we have discoursed, but your whole publick worship is such, while your prayers are in a Language not understood by the People. How can they pray with understanding, and how can they say Amen?

*Ortho.* Your friend is, I perceive, a mortal Enemy to *implicite* Faith: yet if he understands Arithmetick, he will find more *implicite* Faith required in his own Church, than in ours. Does he not believe all contain'd in Scripture to be true? Will he dare to say he understands all, or the common People the fifth part? Is not here *implicite* Faith, if he understands the Notion? He believes the *Creed* in the sense of the Apostles; but has he a distinct and true knowledge of every Article? His Church

is not yet agreed upon the Communion of Saints; the Holy Catholick Church, nor Christ's descent into Hell.

You tell us your Church teaches and believes all that is necessary to Salvation; yet you cannot point me out these Necessaries, these Fundamentals. You have no clear, no distinct knowledge of them. Is not here *implicite* Faith, and in a point of the highest consequence? Why then does your pen run Riot on *implicite* Faith, and chime upon the word, in almost every page, but to print a Certificate of your *explicite* ignorance, and to leave Posterity a standing *Memorandum* of your contempt of the English Church, as well as the Roman? I have told you Catholicks can say *Amen* to all the Prayers in the publick Service. 1o. As the Protestants who cannot hear what the Parson reads. 2do. Because they are instructed by their Pastors that the Liturgies contain nothing ungratefull to God. That the Ministers offer Prayers for the People, and call upon God's mercy for the Congregation. If this be not a sufficient warrant for the illiterate, to say *Amen*, What grounds have the Peasants among you, to believe the Ministers, when they tell them such and such a book is Scripture, and if they cannot read, that such a Text is fairely quoted? Is not here *implicite* Faith in one case, as well as in the other? And if it be no crime for your People to take their Minister's word in a matter of the greatest concern, why must it be a crime, or a folly in a Catholick to take his Pastor's in a thing of less?

*Eran.* It is an invention without precedent; for it never entered into the head of man or Church since the Creation, except only the Church of *Rome*; and of which the Apostle gives this character, *will they not say ye are mad?*

*Ortho.* Any man that casts an Eye upon the practice of all the present Churches out of *Europe*, and looks back upon that of past ages, will say Mr. *L-y* is mad, to print such a proposition. What? It never came into the head of any man or Church, to say the publick Service in an unknown tongue to the *Vulgar*? Turn to *Du Peron's* answer p. 1075, and you will find it came into the heads almost of all Nations. It came into the heads of the *Jewish* Church, from their captivity to the utter destruction of their Nation under *Titus*. It came into the head of the *Asiaticks* to use *Greek*, thô in many Nations not understood. It came into the heads of the *African* and *Western* Churches, to use *Latin*, thô not the *Vulgar Language* out of *Italy*. And the same practice comes into the heads of the present *Jews*, *Greeks*, *Syrians*, *Abyssins*, *Cophtes*, and even *Mahometans* How then shou'd it come into the head of any man of sense, or honour, to vent a proposition not only destitute of Truth, but even of probability? but *implicite Faith*, and *Opus Operatum* run away with his thoughts, and his Judgment: so that he has no time to think: he writes like a man in a feaver under the distemper of a *Delirium*, and I am perswaded any man who reads this passage, will say, *sure he is mad.*

*Eran. Suarez says, (Lib. 3. Cap. 14. de Orat.)*

That it is not necessary for Prayer, that the Person Praying shou'd think of what he speaks. This is *Opus Operatum*, with a Witness! And a Parrot may be taught thus to Pray. And how do they Pray with the Priest, who are talking of Business, or Chatting of News, while he is Offering up their Prayers to God, in a Language of which they Understand not one Word, and therefore cannot give Attention to it?

*Ortho.* Your friend never read *Suarez*, or notoriously abuses him. For first, in that book there are not 14. but nine chapters. So that Mr. L-y, I suppose, is of opinion That it is necessary, in the quotation of Authors, that the Person who quotes, shou'd think of what he speaks. But let this pass for an Erratum in the print.

Secondly, *Suarez* say's (a) *Dicendum est, ad Orationem vocalem necessariam esse mentis intentionem ( id est ) propositum Orandi seu petendi à Deo aliquid. Itaque non satis est verba petitionis exterius proferre, nisi ex libero proposito procedat.* Pray Sir, can a Parrot be taught thus to Pray? And inquiring what attention is necessary. (b) *Certum est aliquam intentionem fermalem, vel virtualem esse necessariam ad orationem vocalem, non solum ut bona sit, sed etiam ut oratio sit : ac sic dici potest attentio esse de substantia orationis.* Once more let me ask you, if a Parrot may be taught thus to pray? Indeed those who talk of business, and chat of news, neither pray with the Priest, nor the Parson: and thô they offer up the prayers of such People, in the plainest English, They cannot give attention.

(a) Lib. 3. cap. 3: (b) Cap 4.

*Eran.* You tell us your People have Service books in the Mother Tongue ; but you must grant this concerns not those that cannot read, nor even those who can : for this is not joyning with the Priest, nor can this be called Common Prayer, which is offered up with one accord.

*Ortho.* Thô there be many among us that cannot read, yet the number among you is in proportion greater. And even these are taught the meaning of our Sacrifice, & other necessaries. And the Council of Trent commands all Pastors, and all that have care of Souls, that during the celebration of Mass, they shou'd frequently either by themselves or others, expound some part of those things, which are read in it ; and among other things let them explain the Mystery of the Holy Sacrifice, especially on Sundays & Feasts. And this order is executed in all places where I have been ; being therefore thus instructed, why can't they joyn with the Priest, and why is it not Common Prayer? If one part of the Congregation recites them in Latin, the other in English, Does the difference of Language make any in the Prayers ? But reflect a little, and you will find your common People barred the freedom of saying Amen, even to the Our Father, and the Creed. For, to say Amen, one must understand the sense, as well as the words. Now do you think all your Clowns understand Thy Kingdom come ? Thy name be hallowed ? And lead us not into temptation ? I believe in the Holy Catholick Church ? the Communion of Saints ? He descended into Hell ? Your Doctors skirmish about the sense of some

of these places. And till they come to an agreement, cannot say *Amen* in *Faith*; how then can they say to the People? Besides, how many in the Church cannot hear the Reader, as I have said <sup>5to.</sup> yet they joyn their *Amens* to those of the Congregation: they have no reason to suppose the Parton calls down curses instead of blessings, or that he blasphemeth God, in lieu of praising & blessing him? Why can't Catholicks rely much on the probity of their *Priests*, as you People on that of their *Parsons*? And if these can say *Amen*, in *Faith*, *Confidence*, and full assurance, why not those?

Here our Author regales his Lordship with an Exhortation. He tells him he cannot doubt of the safety of his Soul in their Church. Because thô it admits not some things profitable they cannot at least be called necessary. Whereas if the Error lies on our side, his Lordship is involved in manifold superstitions &c.

But he has forgot to inform his Pupil, why he is safer in the Church of *England*, than any other. 2do. That he may leave her upon the conviction of his private Judgment. 3o. That he is as safe in the Church of *Rome*, if his reason assures he is? For this error (if it should be one) is only human and easily pardoned. 4to. That as if there were not a Church upon earth that communicate with another, yet they woud not cease, so that cause only, to be Christian Churches; So it man sincerely follows his own reason, and thinks he can joyn with no Church, he is in a fur-  
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5 to. Every point of Faith is necessary if suffi-  
ciently propos'd, and we are ten times more  
assured from any Error of Superstition, than he  
from plain *Latitudinarianism*, if he follows our friend's  
maximes. In a word if his Lordship can frame  
his Judgment to our Faith, Mr. L-y must grant  
him salvation in our Church, or call in his fa-  
vourite principle *Private Reason*. But the common  
consent of all Antiquity vote his State damna-  
ble ( notwithstanding the conviction of private  
reason ) if he joyn Communion with any *Schis-  
matick* or *Heretick*, and all, besides our Church, are  
certainly such: or he must conclude *Heresy* and  
*schism* have nothing real, but imagination.

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## THE

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THE LAST  
DIALOGUE

**O**RTHODOXUS. We are now almost come to our journey's end: the remainder is a mere repetition of all that is gone before, an *Ilias* of false suppositions & mis-representations in a Nut-shell, with a Panegyrick of his rare performance I hope I have satisfied you in the precedent Dialogues, that thô the Gentleman has made a fool in the Case truely stated, of the Peer, you have not run me down.

In this Close Mr. L-y does not argue. No, he triumphs, and sings *Paeana* under the shades of those Laurels he has won, by the sweat of his conscience, and under the Conduct of mis-representation and legerdemain. This he has shewn the other he has made plain to demonstration. Infine he has gravelled his Lordship, & proved beyond dispute the Church of *Rome* guilty of Errors in Faith and debauch'd in principles of Manners.

Let us suppose, for a moment, he has gained this advantage; yet his victory is incompleat, so thô he had bantered his good Lordship out of conceit of the *Roman Religion*; of a least 200 Sects he has not told him which he must imbrace. A

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these lay the same crimes at our door. They rant at our worship as superstitious, at the Pope's Supremacy as Antichristian, at the deposing Power as damnable; And yet Practise it where ever their Power answers their principles. Now methinks our Author shou'd have argued my Lord into the Church of *England*, as well as out of that of *Rome*. He shou'd have proposed some particular Reason, why that was preferable to all others. But he had no mind to venture upon an Impossibility, nor to ingage in a *Labyrinth*, out of which there was no return. Besides all Christian Sects make one Catholick Church, and are all Sisters. They are therefore of the same Family, Children to God, and the youngest of *England*, or *Geneva*, have Heaven for their portion, as well as the Eldest of *Ierusalem*.

But then (had his Lordship thought of it) he might have replied, if all Christian Sects make one Church of *Christ*, you cannot refuse the same Priviledge to that of *Rome*. She must come in for a Sister's part. She believes *In Christ* as much as any other, she receives the three *Creeds*, and consequently has all the Essentials of a Church; or if she has not, shew me one distinct from her, that had at the Reformation: if there was none, the Gates of Hell had prevailed against *Christ's Church*, & having failed in the Performance of this Promise, how can I take his word for any thing else. If there was then a Church that had all the Essentials, it's professors were in a way of Salvation: And if then, why not now? If you cannot point me that Church  
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distinct from the Roman, I will remain where I am; if you can, I will joyn Communion with it. For it is a way of Salvation; but I will not go over to you, because you give me no Reason, why your Communion is preferable to that of 200 other Sects now in being, who Excommunicate Each other, and agree almost in nothing, but in opposing the Roman.

Let us now Examine what Mr. L-y has proved, or whether, he has demonstrated any thing, but that he can prove nothing against the Faith of our Church.

*Eran.* Constantinople was the first assumed an Universal Supremacy, and this was it, which broke the Unity of the Sister Churches, and filled them with Schisms, one affecting Superiority over another.

*Ortho.* Constantinople affected the vain Title of Universal Bishop, but never the Supremacy, at least before the Schism, and it's as false this pretence threw the apple of discord among the Sister Churches. Their quarrels were as ancient almost as Christianity. Cerinthus and Ebion first broke the Unity, and then Brius & Donatus set the Sisters together by the Ears, and animated them to rebel against their Mother: And you may see in Epiphanius, and Austin two Catalogues of Hereticks that broke the Unity of the Churches long before Constantinople Claimed any Title to the vain Phantome of Universal Patriarch: so that he is mistaken in the Epoche of Schisms & Divisions.

*Eran.* After the Celebration of the Holy Eucharist, the Apostles did contend which of them

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Shou'd be the greatest: Christ check'd their Ambition, and preach'd humility.

*Ortho.* Thô Mr. L-y thinks that was the time to determine the dispute, our Saviour thought the generous Confession of St. Peter offer'd a more seasonable occasion; and therefore then promised him the Superiority *Tu es Petrus*. And after his Resurrection gave it, *Pasce Oves*. It's false they thought the Church *Was to be Governed with temporal Sway*: their contention was for great Offices in his Court, not in his Church, and he told them plainly, *Ye shall not be so*.

*Eran.* In his farewell Sermon He insisted much upon their Unity, and placed it in their mutual love.

*Ortho.* But our dispute is about the Unity in Faith not in love, which is the subject of our Saviour's discourse in this place: We grant this is the Characteristical note of Christ's Disciples, and that an Unity of Faith suffices not to Salvation, unless Charity Perfects it. The first makes us members of Christ's Mystical body, both are required to make us living Members.

*Eran.* He who calls himself *Servus Servorum Dei* pretends to be Universal Monarch of the world.

*Ortho.* His Master confined his power to the Church, and the Council of *Florence* limits it to the Canons: he lays no claim to any Jurisdiction over unbaptized infidels, and this gives his Supremacy a narrower Circumference than the world. Infine Popes pretensions are not the Standard of our Faith, but the decrees of *Florence* & *Trent*, and these make no mention of an absolute Monarchy.

*Eran.* There is no Necessity that God shou'd leave an Universal Vicar in temporals, because he is the Universal King of the world.

*Ortho.* Nor do we found the Popes Supremacy upon Christ's being head of all the Churches, but because Christ appointed such a Supream, and plainly told us it was St. Peter, and his Successors. And this I have proved by the plain words of our Saviour, and the Current content of all ages; so that unless our Author can invalidate my Evidence, *He is obliged to Return, and pay him Obedience under pain of Schism, and Heresy:* he has given his word, and he has too much honour to Break it. The following Paragraph is Surprizing, and has no support of proofs but a bare bold assertion.

*Eran.* There is not the least ground for this Universal Supremacy, either in the holy Scriptures or in Antiquity, or in the Reason of the thing, or in fact.

*Ortho.* Turn to the foregoing Dialogues: you will find all this is down right Banter, and it's strange so many Millions, for so many Ages shou'd believe a thing upon no ground. But Mr. L-y is accustomed to out face the most plain Truths with a bare Denial, and to plead Evidence when he can't establish a Probability.

As for the Inconveniencie of Sutes, which must depend a long time, & the instance of Dr. Parker of one that lasted some hundreds of years in the Court of Rome, it cannot ballance the positive institution of Christ: there are Miscarriages in the best Governments, but these must be imputed to the execution,

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not to the laws, or the distance of the Contentants from the Court. How often has a Remedy been proposed in our Parliaments against the protracting of Law-suits? When once you are fallen into *Chancery* there is no going out: Suits once begun, Seldom end there with the lives of those that move them: And often descend down to their Grand Children, and this abuse is *As boldly complain'd against in our time*, as ever in those against the Court of *Rome*: I understand not why the Reformation was necessary for the preservation of the People, who groaned *Under this burden, which neither they nor their Fathers were able to bear.* It's true our Nation is impatient of burdens, & has often thrown off Imaginary weights, to groan under insupportable ones of their own Making. They cannot endure a gentle stroak from a Superior, but whip themselves with Scorpions, and bear the pain, and the Infamy with pleasure. However our fore-Fathers bore the Supremacy of the Pope for nine hundred years, And neither the People nor the Clergy were in a less flourishing condition than at this day: they lived as comfortably at home, and I am sure with as much reputation abroad. And our Kings also under the Popes Supremacy were more Masters of their subjects, than under their own.

*Eran.* The Good Providence of God has not suffered it to extend to half the Christian Churches, and his Wisdom, and Goodness has still preserved the Major part true Protestants against this *Usurpation.* Besides the great numbers he has rescued from it, and has never suffer'd any of them to Return again, as before

before has been obterved.

*Ortho.* The Providence of God has Suffer'd Heresies in the Church as well as Rebellions in the State, but his Permission abets not Crimes of Disobedience. I own all Hereticks are true Protestants as to this point. They first withdraw from Lawfull Authority, and then from the Church, and then fall into Confusion and Anarchy. But then I deny you will shew any Authority for a Particular Church deem'd Catholick, that were true Protestants by Disowning the Popes Supremacy. Besides I have shewn your Observation, that no reformed ever returned again to it, is untrue out of our own Historians, and acts of Parliaments, and that it's very strange, a man of Mr. L-y's reading shou'd be unacquainted with Domestick transactions.

*Eran.* Mr. L-y Now tells his Lordship that he has made it plain to Demonstration that an Universal Supremacy is a thing impracticable.

*Ortho.* *Ab actu ad potentiam valet consequentia*, I have shewn it has been practised, and is at this Day the belief of the world. And therefore it is practicable; and thô an Universal King wou'd be insupportable to the world the Apostle (which is *Gratis Didum*) it follows not an Universal King, that is, a Supream Bishop, wou'd be so to the Church. We have the experience of fifteen hundred years standing, that no body complained of the Supremacy, but Mutineers, who Coin'd new Tenets to oppose Christ's, and abandoned the Centre of Unity to spread divisions in Church, and State. Thô we acknowledge him to be Supream, he never

ther claims, nor doe we give him an absolute Dominion over our Faith , much less over the holy Scriptures , Nor even over the Church , and you have once more quoted St. Gregory to Avouch a falsity.

*Eran.* It's Strange the only Article to be believed explicitely is, that it's Heresy, Schism, and Ex-communication to oppose the Supremacy.

*Ortho.* This is express'd in no *Creed*, as I Re-member, and the Supremacy it self only in that of *Trent*; so that here is Bare-faced Imposture without a Cover or fig-leaf to conceal it ; and to compleat the Fable , and carry it on to the height of extravagancy , he closes the Paragraph with this memo-able Assertion , it is no Matter whether you believe them or not, ( he means other Articles ) so the Sov-aignty of the Universal Bishop be held and main-tained inviolably. Pray Sir, what Author, what Ca-nonick Chymism does he Cite for this extraordinary pro-position ? is it no Matter whether we believe in I have God ? In Jesus Christ ? In the blessed Trinity ? Will is Day the belief of the Pope's Supremacy attone for the n Uni-not belief of these ? Why do we teach Children e work the Apostles Creed ? And why do we inculcate niversal these Mysteries are to be believed explicitely *Necessitate Medii* ? Why do we oblige Converts to make Suprepretend, Superadded to the Ancient; yet all must nets it be believed , and even explicitely. This is not to write Controversies, but Romances, to forge Ab-furdities in your closet, and then to publish them he ne for our Tenets.

*Eran.* There never was a Church call'd Catholick in the Sense of *Rome* (*id est*) which was owned by all other Christians as their head , at least since that of *Jerusalem*.

*Orb.* 10. I am sure there never was a Church call'd Catholick in the Sense of Mr L-y. (*id est*) composed of all Sects : all ancient Hereticks as well as Catholicks placed it in one Communion, each Sectary in his , and the Catholicks in theirs : this Monstrous *Hydra* with a hundred heads, is the birth and shame of 1517. and all Religions began to make one Church, when the Reformers renewed all the Old Heresies.

2. Never any particular Church , since St. Peter sat at *Rome* , was esteemed Catholick , that did not communicate with that Bishop , and acknowledge him as the Supream Pastor. All particular Churches indeed did never own themselves for such, because all were Catholicks ; and althô all Nations in the world broke Communion with him Besides his own Dioces, he wou'd remain Universal Pastor , and his Communion the whole Catholick Church ; for man's Rebellion cannot repeal God's Institution : his Religion wou'd be the same God revealed , the Apostles preached & all mankind is obliged to receive under pain of eternal Damnation. *Qui non crediderit condemnabitur.*

*Eran.* Perfect Unity is not only in outward Communion, that is , being within the same wall together.

*Orb.* No , no if nothing else were required our friend in spight of Declamation wou'd prove

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a stanch Catholick, for he is often (if not always) within the same walls with Catholicks.

*Eran.* Nor in subscribing a *Formula* of Articles of Faith, half of which must be believed *implicitly*.

*Ortho.* Kindness comes upon him on the other side of the leaf. The Pope's Supremacy was the only Article to be believed *explicitly*, now half the *Formula* falls under *explicit* Faith : but why not all ? For with us there is no subscribing till all are explain'd, and understood, and the Subscriber confesses he believes all.

*Eran.* There is also required an Unity in saving & damning principles & practises ; in Love & Charity. For which chiefly we shall be Judged at the last Day.

*Ortho.* There is an Unity in these particulars. We must all confess whatever the Church approves is saving, and damnable what she condemns. Love & Charity, I grant, is not so universal among us. But this is an error in manners, not in Faith: and consequently falls not within the compass of our present dispute: all who believe well, do not live well. And the purity of Faith will make no atonement at God's Tribunal for the breach of his Commandments.

*Eran.* There ought to be also an Unity, where to place your Infallibility: You have four Schemes, each one contradictory to all the rest.

*Ortho.* There is an Unity in our Church about placing the Infallibility; for we all agree the Church diffusive is Infallible : as also in it's Representa-

tives assembled in a lawfull General Councel. Some extend it to the Pope's teaching as chief Pastor. This is not Faith, but opinion only: yet not contrary to our Doctrine; for his Infallibility wou'd not impair that of the Church, either assembled or diffused.

*Eran.* Besides there must be an Unity which of the Articles of the *Creed* are to be believed explicitly (and that is indeed, which are necessary to be believed, which not) without this your Faith is wholly uncertain.

*Ortho.* We teach the belief of God, of the Trinity, of Incarnation, are to be believed explicitly *Necessitate Mediæ*; and therefore admit not those to the Sacraments who are ignorant of those Mysteries. *Necessitate præcepti* all are obliged to believe the Apostles *Creed explicitly*, and to understand the ten Commandments; and for this Reason we instruct the poorest clown from his Childhood in those fundamental Articles. But if any are of so shallow an understanding, of so short a memory, that they cannot retain this Summary, we think this Natural defect cannot cut off all Title to Salvation, if they profess to believe all the Church proposes as Articles of Faith; and if this *implicit* belief is no Faith, or insignificant, never any man, at least since the Apostles, believed all Scripture; for who ever pretended to understand it? But if any Dis-agreement about this makes our Faith wholly uncertain, where will the Church of England, Where will any other Sect find sure footing?

*Eran.* If instead of love, you have strife among your several Religious Orders &c, what will the Unity of outward Communion do? It will not so much as Denominate you Christians.

*Ortho.* Not Denominate us Christians? This is strange. I thought every one who believes in Christ, is a Christian, as every one who believes in Mahomet is a Mahometan; and does strife and Envy imply Apostacy? if this be sound Doctrine, our poor Nation swarms with Apostates, and you find no more Christians in London, than Diogenes found men in Athens. Are there no Enemies, no strifes between High and Low Church? Puritans and Presbyterians? Whig and Tory? Are you come to a good understanding about the deposing power? Are all against it? Upon which the Unity of the Nation, and Eternal Salvation depends. If the Denomination of Christians depends on an agreement among those People in those points, will you find a Christian in the Island? I perceive Mr. L-y has strained his wit, and jaded his memory. For in the next Paragraph he runs into a plain Contradiction of all he advances in this.

*Eran.* His expressions are indeed sometimes Careless, yet he stands on his guard, and often takes, but seldom gives his adversary an advantage. He confesses the breach of Unity destroys not all other parts of the Unity in one Lord, one Faith, one Baptism, it may be called an essential part of the perfect Unity of the Church, & it is not so essential, as that the want of it shou'd quite Un-church.

*Ortho.* If this be true, why shou'd a dis-agreement

ment about the Points mention'd in the foregoing Paragraph, so far Un-church us, as not to leave us the Denomination of *Christians*? Without doubt a breach in Communion is more material, than a bare Dispute; and if that leaves an Unity in one *Lord*, one *Baptism*, and one *Faith*, why shou'd a meer variance ( supposing there was one ) destroy it ? And if not, why must we forfeit the Denomination of *Christians*? this is to use *Pondus & pondus*, false weights, and false measures. One Protestant Church excommunicates another, and each Protestant Church clashes with her Sister; yet they make up one Christian Catholick Church, they have one *Lord*, one *Faith*, one *Baptism*, and even too the Denomination of *Christians*. Whereas were your impeachments true, we shou'd sit on one level, not only with the *Low*, but the *highest* Church in *England*. For there are Disputes, Dis-agreements, and Free thinking to the purpose.

*Eran.* Thô there was no Communion between any Churches, yet for that cause only, they wou'd not cease to be *Christian*; as if all Nations were at war, it wou'd be the same World, and God's one Kingdom upon Earth, and each Nation a part of it.

*Ortho.* Let us argue thus. Thô all Nations were at war : they wou'd be one Kingdom to God, so all Religions on Earth are one Religion to him, thô at variance among themselves. This parity is not amiss; and then God's Catholick Church will take in much ground, *Idolatry*, *Mahometans*, *Judaism*, and *Christianity* will come in for a Sister's part. Mr. L·y's indulgence to those who never heard

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of Christ, shews he is not averse from this Systeme. However in this Hypothesis all Christian Churches makes but one to Christ, just as all the various Religions in the World make one to God(i. e.)not at all; for among all those Churches there is but one Communion, that is Christ's Church; the others are Conventicles, they teach errors, and lead to damnation.

*Eran.* What do you mean by the holy Catholick Church in the *Creed*? it was but lately put in.

*Ortho.* But lately put in? That is, about 1500 years ago. I am sure this late is a very new expression to signify 1500 years; for this Article is in the *Nicene Creed*: however our friend receives this *Creed* with this addition; pray ask him why the Church had right then to add an Article to the *Creed*, and not now: why the Council of Nice did well, and that of Trent ill. Nor was this Article put in, to mind the Churches, as the Author pretends, that they were all members of the same body of one Catholick Church; but to signify that among all the different Societies of Christians, there is but one Communion that teaches Christ's Doctrine, that is his Beloved, his Spouse, his Church, that out of this, there is no Salvation.

*Eran.* The next Article, the *Communion of Saints*, explains the former, and may be called a part of it. And these are only the Elect, who are not visible upon Earth, and therefore must be referred to Heaven, where only is the true Communion of Saints, without mixture of the reprobate, who are not members of Christ, but in appearance to the Church. We have no Unity of Spirit with these, and consequently are not one body with them. What Unity

Unity bath that Church where these are mixt together?

Ortho. Explains the former! As your Friend has managed the business, it obscures and annulls it by a false and erroneous comment. It's false this Communion of Saints are only the Elect. It's false this must be referred to Heaven; it's false the reprobate are only members of Christ in appearance of the Church. The Predestinate have Unity of Faith with these, and make one body, and the Conclusion is just of a piece with the Antecedent. Therefore the Archetypal and truly Catholick Church in heaven is that which is chiefly and principally meant by the holy Catholick in the Creed.

The Holy Catholick Church we believe in the Creed (Aug. in Psal. 149.) is *Populus per universum orbem dispersus*. It's composed of good and bad; Both partake of the same Sacraments, both profess the same Faith, both are members of Christ's Mystical body. Those dead, these living: both properly belong to the Catholick Church.

The Communion of Saints is an Explanation of the former Article, and as that is meant of the Church militant, so is this: the Unity of the Pop. Faith and Sacraments, As the Trent Catechism says, *Unitas à quo illa regitur efficit ut quidquid in eam collatum est, commune sit*, for the fruit of all the Sacraments belong to all the Faithfull by these, and chiefly by Baptism, by which we enter into the Church, and are United to Christ. But there is another Communion. *Quacunque pie Sancteque ab uno suscipiuntur, ea ad omnes pertinent, & ut illis profint, Charitate qua non querit qua sua sunt, efficitur.* Those who by

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their crimes have forfeited God's grace, partake not of the fruit of this Unity, which is proper only to the Just and Pious. Yet they are help'd to the recovery of lost grace, by those who live in Holiness and virtue; of which benefit those are deprived who desert the Church's Communion; nor was it necessary to put in the Creed the Holy Roman Catholick Church: for Catholick always import'd that Society only, which Communicated with the Roman. That Bishop was look'd upon as the Head and center of Unity, and no Church Catholick, that withdrew from his Communion.

*Eran.* By the Unity of the Church you cannot mean a perfect Unity, no not with your Head, and in Doctrines which are indispensable bad; towards your eternal Salvation, as in the depositing power, upon which the Apostle has pronounced damnation.

*Ortho.* By the Unity of the Church we mean an Unity in Faith, and this we have: as for that of perfect love and charity, it's desirable, but not expected till we come to Heaven; we agree with the Pope in Faith, but not always in opinion, & Catechô he may claim the depositing power, I never heard he imposed it as an Article of Faith, much of all less that the Church receiv'd it. St. Paul has pronounced damnation against the depositing power in other subjects; which nearly concerns your Church, there is but I remember no text where he names the Pope (who is no subject) either in terminis or by Chariation.

*Eran.* God has made us rational Creatures, and given

given us no other guide but our own Reason, with the assistance of his grace, to come at the knowledge of himself, and consequently of all other things.

*Ortho.* The existency of a Deity is so evident, that a mans private Reason must run very low not to perceive it. We require no infallible outward guide for the knowledge of a God. But are all the Mysteries of the Christian Religion of equal Evidence? If they are, why so many Disputes? So many Divisions? Private Reason has made these breaches, and has never been able to close one. We are no Enemies to Reason, and are not obliged to drop it at the door, when we enter into the Catholick Church. We pretend to make a right use of it, when we submit it to the Reasons of all the Pastors in the Church; and that you abuse it, when you set up your private Judgment against the decisions of Thousands more learned & more pious.

*Eran.* Must I refuse to consult a Lawyer or a Physician, because it's possible they may err in their Judgment?

*Ortho.* No; and wou'd you not abuse your private Reason, to prefer it to theirs?

*Eran.* Thô I allow their skill to be better than mine, yet I will still keep my self to so much use of my Reason, that if I knew it were poison the Physician was going to give me, I wou'd not take it.

*Ortho.* On my word *Eranistus*, our Church will not bar you the use of so much reason, when she presents you an evident error for a revealed truth.

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She will give you leave to dissent; but you must not mistake prejudice & prevention for Evidence, nor Pride for Demonstration. If it be plain, and Evident a Physician prescribes you Poison for a cure, in God's name refuse it: For Evidence must take place of Skill, and Demonstration of a Physician's word. But if your private Judgment told you it was Poison, and a hundred able, honest, and pious Physicians assured you it was an Infallible Remedy against your distemper, that you wou'd certainly recover if you took it, and die if you did not; wou'd you act reasonably by following your private Reason in opposition to that of a hundred Physicians? Certainly in this case you act like a man, by leaving your Private Reason, and submitting it to that of a hundred, who have more skill than you, and whose Probity is unquestionable. This is just our case. The Church, for example, teaches the *Substance of Bread and Wine are changed into the Body, and blood of Christ*. Your private Reason tells you she misinterprets the words of Institution, you confess for many hundred years all the world did believe it, you cannot tell when it was set on foot: She shews you from age to age the most pious, and learned men of the world did teach, and preach it to the Faithfull, that when the Reformation began all Christians Profess'd it. If in the other case you act reasonably, by submitting your Reason to that of a hundred, why not in this, by submitting it to that of a hundred Millions?

*Eran.* You indeavour to convert me to your Church wholly upon their *Reason*. In vain therefore

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wou'd you persuade him to trust to that choice of his Reason, in coming over to you; But never to trust to any other choice his Reason shou'd make afterwards, because his Reason is fallible.

*Ortho.* This is an invitation to dispute eternally, & never to settle, and consequently to bring all Religions into contempt. This trade of Seekers is Universal in *England*; most are in quest of Religion, and few stedfast to any. Interest is their rule, & faction the great motives of Truth, & *Orthodoxy*. We indeavour indeed to convert men to our Church upon their Reason. We propose the motives of Credibility, the same St. Austin did: It's Antiquity, it's Universality, it's perpetual Visibility. We shew our fore-Fathers believed the same articles we do; that Christ promised his Church shou'd never fail; that he wou'd lead it into all Truth. The complex of those motives make it so Evidently credible that ours is the True Church, the Spouse of Christ, & the Oracle of Truth, that no man can prudently doubt of it; and unless we can make it thus Evidently *Prudenter Credibile*, We pretend no body is obliged to believe it. Thus our Convert coming to the knowledge of the true Church leans upon an evident Credibility, and this infers an Evident obligation to believe it. When the Convert is come thus far, by all the rules of Reason he is obliged to submit his Judgment to hers, & consequently he acts against Reason, by making another choice opposite to her Instructions. Thus a Convert follows Evident Reason when he comes over to us, and as Evident when he submits his

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private Reason to that of the Church: if therefore he can make no prudent choice contrary to the former, why shall he dispute? He has already what you require, a reasonable conviction; and there can be no real reasonable conviction in this case, for the Truth of both sides of a Contradiction: If there cou'd, Reason wou'd be no Guide, because it wou'd lead us as directly into Errour, as into Truth. There is a great difference between those that are in the Church, and acknowledge her Authority, And those that only seek Instruction, and yet doubt of her Authority: these we permit to Examine our Dogmes, And require no Submission to her Decrees till we have convinc'd them, God speaks by her mouth, and commands obedience to her Orders. But we ask Submission without Examen, of those who are already in the Church; & the Apostles observed this very conduct. When they had decided the Famous question in the Council of Jerusalem, by the Authority of the Holy Ghost, what did Paul and Silas, carriers of the synod's letters? They went from Church to Church (Act. ca. 16.) For what? To Order the Faithfull to Examine the Decree? No such thing. They went from Church to Church teaching to observe what the Apostles, and Ancients had Ordained. The Examen was made in the Council. Submission is required of the Faithfull without Examen, after the Decree made by those who cou'd justly say, *Visum est spiritui sancto et nobis* This is the Decree of the Holy Ghost, and ours. But the Apostle permitted those of Berea to Examine, who being not already converted con-

ested the Church's, and Apostles Authority. We follow the same Method. With aliens we dispute, we give them liberty to Examine our Reasons, to propose their difficulties, and require no Submission to our Church, till we prove they cannot in reason refuse Obedience; but, as I said, of the Faithfull the Church demands Submission, and thrice happy are these who being Members of a body Governed by the holy Ghost can never be deceived, & thus are free'd from the danger of an Exam  
men which may end in Error, and Damnation.

*Eran.* The Prophet calls a due Examination of these things a shewing our selves to be men, and the Apostle gives it a Character of Nobleness of Spirit in those who searched the Scriptures Daily, and therefore says many of them believed of the honourable both men and women.

*Ortho.* The Prophet shews the Vanity of Idols, and bids the Jews remember the folly of their practice, and be confounded. *Qui confertis Aurum de sacculo & Argentum statera ponderatis conduceentes artificem ut faciat Deum, & procidunt & adorant. Memen- tote illud & confundamini.* And Mr. L-y wou'd do well to consider this, and to blush for mis applying the Text that has no Relation to the sense he gives it: he mis-represents the Apostle as he did the Prophet. And to pen a Noble expression, drops the Character of a sincere man. Where doe the Apostles give the searching of Scripture the Character of Nobleness of Spirit? in the 17. chap. of the acts? No such thing. Indeed St. Luke recounts that the chief Nobility imbraced the Faith. But birth or Office gave them

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their Scutcheon ; not the reading of Scripture ; & whether the nobleness of Spirit answered that of their blood, the Scripture is silent. *Hi autem erant nobiliores eorum, qui sunt Thessalonica, qui suscepserant verbum cum omni aviditate, quotidie scrutantes Scripturas, si haec ita se haberent.* If reading of Scripture had a dignifying quality, our Weavers, and Coblers wou'd all commence Gentlemen, & our Dairy-maids Ladies: It's true they did search the Scriptures to see whether they agreed with what the Apostles cited out of the Prophets in proof of our Saviour : Nor do we prohibit any Protestants to examine what we alledge out of Scripture or Fathers, to justify our Church. As the *Thessalonians* found a perfect Harmony between the Scriptures, and the Apostles Exhortations, and therefore believed, *Et multi quidem crediderunt.* So, wou'd Protestants weigh impartially our conformity with Scripture and Antiquity, they wou'd return from Error to Truth.

**Eran.** Truth is never afraid; for the more it's Canvass'd, it appears the brighter.

**Ortho.** For all that, you may remember in *Oate's* Reign Truth was hanged, and Perjury rewarded, and Canvassing, almost rather darkened than brightened it. That *Motion* is possible, is pretty clear, but after *Zeno* had canvass'd it he Started difficulties, till he argued himself into the opinion it was impossible. The *Mysteries* of our Religion are true thô obscure: and it's far more Reasonable to believe them upon the Church's Authority, than to canvass them at the Bar of our private Reason; you believe Scripture is Infallibly true; but if you canvass

canvass it, and try it by your private Reason, you must run to implicit Faith, or turn Apostate. St. Luke say's *Salah* was the Son of *Cainan*, and *Cainan* of *Arphaxad*, but in *Genesis* you'll find *Arphaxad* at the age of 35 begat *Salah*, nor will you clear the point by saying *Arphaxad* was *Salah*'s Grand-Father; for the Greek Testament say's *Arphaxad* lived 33 years, & begat *Cainan*. If therefore *Arphaxad* was Grand-Father to *Salah* and *Cainan* his Father, *Cainan* the Father, and *Salah* the Son were born the same year; because in one place it's said *Arphaxad* begat *Cainan* at 33 years, and in another that he begat *Salah* the same year.

*Eran.* It's a sign you are afraid, and seek to avoid the light of Reason; for in your Canon Law you Excommunicate any Laick, who shall Publickly dispute of the Catholick Faith.

*Ortho.* We avoid not the light of Reason, but Illusion, which like an *Ignis fatuus* leads into a precipice: one is often so like the other, they are hardly distinguish'd. How many differēces about the most capital Points of Christianity, how many Sects? How many divisions? And Subdivisions? All pretend to Reason, yet some without doubt have no support but Illusion.

The Prohibition in Canon-Law is a wise caution against Innovation: And had the Church of England put it in Execution, she had not been torn in pieces by such a multitude of Sectaries. But being bound by her own principles to give every sound Judgment leave to expound Scripture, and to canvass her Doctrine, she cannot accuse

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her Children's Revolt from her, without condemning her own from us. Men judge of Religion as it's defended. How often is a good Cause lost by ill pleading? Is it not then the highest Prudence not to venture the honour of our Religion to the management of a Lay-man, who may betray it by ignorance, or be over-power'd by *Sophistry*.

*Eran.* Cou'd Reason be heard, it wou'd be obvious to you that in the particular Points mention'd, the certainty is on our side, and the doubt on yours; none make a doubt but we may lawfully pray to God, and not before an Image of him, and so of the rest.

*Ortho.* But supposing the doubt is on our side, to which of the Protestant Churches shall I go, for all deny those Points. Why to the Church of *England*? Why not to that of *Geneva*, for our side in your mouth signifies *Legion*.

Secondly. The Deist shall argue in the same mood and Figure, against both you, and me: none make doubt but it's Lawfull to Pray to God. *Jews*, *Mahometans*, *Anti-Trinitarians* utterly deny a Trinity: That *Jesus Christ* is God the *Arians*, and *Socinians* will not admit. Therefore till some Stronger Evidence be produced than has been hitherto Given, they must remain doubtfull. I say not a Prayer to God to which you cannot heartily say Amen, in full Faith, and assurance, which is Impossible to say as to the Trinity, the Divinity of *Christ*. An answer to the Deist will discharge the Cathalick, and clear the controverted Points of doubts, and uncertainty.

And now I think it's time to leave our Author  
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in a raving fit against the Pope. It's a parting blow, and here his gall overflows with a witness. This is a Recapitulation upon a Recapitulation, and the close upon a close; here meet in a Point all the Invectives of the whole book, and he crowds into two pages Satyr enough to Season a *Folio*. However he has stoop'd to ask his Lorship's forgiveness for his ill treatment. But methinks the Satisfaction bears no proportion to the affront. For he only cries *Forgive me* in the last page, and makes him his fool in above two hundred.

The Gentleman gives the Catholick at parting a lesson of good advice to hear Reason. No man embraces our Religion without Reason, and it must be very convincing to persuade an English man at this time of day to come over to us, for besides the severe Morals he must resolve to practise, (without which Faith will not save him) he must fling up all right to any preferment, expose himself to the insult of every petty Constable, and stand the mark of publick hatred and Indignation. Can anything but an evident conviction of truth break through those obstacles? and a sense of the next world persuade one to renounce all the Priviledges of a free born subject in this? We give every one leave to search the Scriptures as St. Paul did before their conversion for their satisfaction, and after for their comfort: But when they are settled by a reasonable conviction, we dissuade them from disputes, which may raise unreasonable doubts, and never appease any. We tell them God commanded all to hear his Church,

and



and to obey her', that she cannot lead them into Errour, thô private Reason may. And therefore they never act more reasonably, than when they submit their Reason to Hers.

When St. Paul said *He pretended to no Empire over their Faith*, did he mean that he gave each particular leave to Examine? Certainly no, he was too sure of the Truth to submit it to further scrutiny. The Church pretends to domineer no more than St. Paul when she demands submission to her Decrees, because she assumes not this Authority from herself but from the Holy Ghost, as St. Paul did. The Church is no less inspired to Interpret Scripture, than the Apostles were to write it. And receiving the gift of interpreting from the Holy Ghost, who gave the first Revelation to the Apostles, she domineers no more over Consciences by interpreting, than the Apostles by establishing.

It's True, thô I have taken a horse at a distance for a man, & that a stick looks crooked in the water, I may ( notwithstanding this *Deception visus*) trust my Eyes, because by my Senses I discover the fallacy, and I know by Experience either the Distance or the Medium represent objects in a false Situation: But forty Sects of Protestants are at war among themselves about the sense of the Scripture; all appeal to Reason: some are certainly in the wrong: have they in almost 200 years discovered which side has Truth? Are they come to an agreement? No, no: the Breach is as wide as ever, and will never be closed so long as private Reason is made Umpire.

And because Mr. L-y desires Rules to Judge  
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of True Reason , to help it , and to trim this lamp which God has lighted for us , I will give him one . Let him obey the Church God has set over him , and let him submit his Judgment to that of a hundred Millions in this age , & often times more in the foregoing ; otherwise he will live a Seeker , and die a Deist : he will march off from one Religion to another , and as he fancies , upon a reasonable Conviction , and having run thrô all Sects , he will believe in none .

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## WORD OF ADVICE TO THE AUTHOR.

**A** Hear Mr. L-y Disowns the *Case Stated*. I am glad of his Recantation, for as it drew Censure from his friends, so it raised not his reputation with his Enemies. Both Sides look upon it rather as a Libel, than a Treatise of Controversy; whosoever is the Author, I make bold to give him a word of Advice at parting.

1. If you State more *Cases*, let not the Parallel come within sight of the *Deposing Power*. If you put the Stress of the Cause on that point, you will come off with disadvantage. To persuade Catholicks to go over to the Church of England on a principle of Loyalty will make those smile, who know the English Transactions of these last 30 year. You have already fairly demonstrated your Chutch is so far from being a sure way to Salvation, that it leads Strait to Damnation.

Turn to page 67; Here you run out into lengths of Satyr, and treat his Lordship with the air of an *Hercules Furens*. You tell us the *Deposing Power*

is Damnable both in Speculation and practice, that Rebellion is as *VVitchcraft and Idolatry*, and you enforce your discourse with plain Scripture. They that resist the Powers shall receive to themselves Damnation, ad Rom. 13. Now the question is whether the Church of England teaches this Doctrine, whether her Members practise it; if so, by your own principles she teaches a damnable Error, and all her Children are a pack of Reprobates.

Now I think this Point is too clear for a dispute. The whole Representative of the Nation assembled in Parlement (in whom resides the Authority of declaring what is Orthodox, what Heretical) has espoused it. They have discarded at least 34 nearer allied to the Crown, than the present King, whose Title is only founded on the Donation of the People. All the Pastors of the Kingdom from the highest Arch-bishop to the lowest Country Vicar preach it. The whole Laity from the Land's end to Berwick upon Tweed receive & practise it. Infine it's Treason to oppose or question it.

Now you cry out in most emphatical terms. This Doctrine is as *Witchcraft, and Idolatry*: it Crosses upon plain Scripture, it's a damnable Errour. What follows then out of this principle, But that your Church teaches a Damnable Errour? That all it's Members are in a State of Damnation? And is this a *Sure way to salvation*? You write too fast; you leave no time for thought or reflexion; Passion runs quite away with your Reason, and instead of persuading People to go over to your Church, you

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you damn all that do. But is it not pleasant to hear you say? *You instance in this sin, because you know his Lordship to be tenacious of his Loyalty.* I believe you are *Tenacious of your Loyalty.* But then can you be a Member of the Church of England, that positively disowns the Doctrine? much less with what face can you invite a Peer *Tenacious of his Loyalty*, to enter into a Church, where he must Renounce it, And in your principles imbrace a damnable Errour oppolite to his favourite Tenet? I meddle not with the question whether the People of England have power to dispose of the Crown; but whether you have not pleaded your Church's Cause the wrong way, and proved *ad Evidentiam*, she leads to Hell instead of being a *Sure way to Salvation.*

You tell his Lordship those Catholicks that believe the Pope's *Deposing Power*, are good Catholicks, and yet they are in the same Case with the Protestants. Did they suppose as a certain Truth, the Pope's *Deposing Power*, to be condemned in Scripture, as you suppose that of the People; I confess those Catholicks wou'd not be in a way of Salvation: but they pretend no Text condemns it, & some seem to favour it.

Now Sir, if you tell me this will clear all Protestants, who are persuaded it's Lawfull for Subjects in some cases to depose their Prince, I answer, my busines is not to inquire into the Priviledge of the People, nor the Justice of their pretension, this nearly concerns thole, who are ingaged. I only contend you condemn your Church of a damnable Errour: for you acknowledge the *Deposing Power* is

is condemned by plain Scripture, that it's a damnable Errour; now it's evident your Church maintains this Doctrine; therefore by your own Cōfession she leads to Hell, and can be no Safe way to Salvation.

2. If you compare the two Churches once more; first lay down a clear notion of the Church of England, as distinct from those you call Sectaries, and Schismaticks. For the Church of England in General is *Vox Multitudinis*. Stephen College was of a Church of England according to the best Reformation. Then there is a Church of England in danger, and another Out of Danger: Besides a High Church, and a Low Church. Intine tell us what this Church is so much talk'd of, and so little known. What it commands it's Children to believe; What it requires precisely as terms of Communion. But then this Declaration must be Authorized by your whole Church. For one man's opinion can give no Satisfaction. I once put this question to four Divines, but all varied in their anwer, and their was no more Resemblance in the notion of their Church, than in their faces. And how can there be any Harmony, any agreement among you, so long as you place private Judgmēt in the highest Tribunal, & Suffer no appeal from it's Sentence? And how can any Doctrine be called the Doctrine of the Church of England, when she has no Authority to impose it, as an Article of Faith, nor her Members any obligation to believe it?

3. Before you offer more Persuasives to Protestantancy, consider the following Apology for Catholicks; it's worth consideration: you will find

in it strong Reason & good Counsel. Sir Edward Sandys has pleaded more strongly for our Church, than you have, or can for yours: venture upon a Reply, shew the weakness of his Arguments; till this be done, you will make no Proselytes.

If (besides the Roman & these Churches united with it) he finds all other Churches to have had their End, or decay long since, or their beginning but of late: if this being founded by the Prince of the Apostles, with promise to him by Christ, that Hell gates shou'd not prevail against it, but that himself will be Assistant to it till the Consummation of the VVorld, hath continu'd on now till the end of 1600 years, with an Honourable & Certain line of near 240 Popes Successors of St. Peter: both Tyrants and Traitors, Pagans & Hereticks, in vain wresting, raging & undermining. If all the lawfull General Councils that ever were in the world, have from time to time approved & honoured it; if God has so miraculously blessed it from above, as that so many sage Doctors shou'd enrich it with their VVritings, such Armies of Saints as any with their Holinesß, of Martyrs with their Blood, of Virgins with their Purity, shou'd sanctify & embellish it: if even at this day, in such difficulties of unjust Rebellions, and unnatural Revolts of her nearest children, yet she stretcheth out her arms to the utmost corners of the world early embracing whole Nations into her bosom. If lastly in all other opposite Churches there be found inward dissensions & contrariety, change of Opinions, uncertainty of Resolutions, with robbing of Churches, rebelling against Goverours, confusion of order; whereas contrarywise, in this Church the Unity undivided, the Resolutions unalterable, the most heavenly order reaching from the height of

of power to the lowest of all subjection, all with admirable harmony & undefective correspondence, bending the same way to the effecting of the same work, as promise no other than continual increase, & victory: let no man doubt to submit himself to this glorious spouse o' God, &c. This then being accorded to be the true Church of God, it follows that She be reverently obey'd in all things without further inquisition; She having the warrant, that he that heareth Her, heareth Christ, & whosoever heareth Her not, hath no better place with God, than a Publican or a Pagan. And what folly were it to receive the Scriptures upon credit of her authority, & not to receive the interpretation of them upon her authority also & Credit? And if God shou'd not always protect this Church from Errors, and yet peremptorily commanded men always to obey Her, then had he made but very slender provision for the salvation of mankind; which conceit concerning God (whose care of us even in all things touching this transitory life, is so plain and eminent) were ungrateful, and impious. And hard were the case, and mean had his regard been of the vulgar People, whose wants, and difficulties in this life will not permit, whose capacity will not suffice to sound the deep and hidden mysteries of Divinity, and to search out the truth of intricate Controversies, if there were not others, whose Authority they might rely on. Blessed are they, who believe and have no seen; the merit of whose Religious Humility, and Obedience, doth exceed perhaps in Honour and acceptation before God, the subtle and profound Knowledge of many others.

POST

## POST-SCRIPT.

**I** Thought here to have taken leave of the Author; but some friends desired me to add a word or two of the Real Presence, and Communion under one kind.

### I. DIALOGUE.

*Proofs of the Real Presence, and Transubstantiation.*

**O**RTHODOXVS. I importune you this morning with a Visit, to throw off a troublesome humour that dis-composes me.

**ERANISTVS.** Your looks indeed seem cloudy, and your Blood in an extraordinary ferment. Pray what may be the cause of your Distemper?

**Ortho.** A Passage in the *Cafe* stated has raised my Indignation; and the Author's daring confidence kept me awake last night, just as his charms kept you some time ago.

**Eran.** May I ask in what page this Provoking passage lies.

**Ortho.** In the 150th; And as *Scriptures*, *Primitive Church*

Church, and Fathers are all against you : So have you nothing in the world on your side, but an unintelligible Jargon of Metaphysics. All against us ? Now what does this mean, but that all Christians of ten ages at least, were fools or Madmen, and that all Catholicks of this, carry one the frolick for company sake. In Scripture we find *This is my Body, This is my Blood*: Can you produce one Text that says, *This is not my Body, or, This is the Figure of my Body?* how then can Scripture be against us ? And if the belief of the Primitive Church was contrary to ours, You must maintain all Christians pass'd without opposition from the *Figurative* to the *Real Presence*. Which is just as possible as for all the People of England to pass from the persuasion the Statue in Charing Cross is Charles the First's Image, to the belief it's his Real Person.

Eran. Drop Speculation : the Author is positive all the Fathers are against you. And who can give surer intelligence of the Primitive Faith ?

Oriho. They stand just as much against us, as for you. I will cull out some few Texts at present, and recommend to your perusal Gaulterus's Chronology for farther Satisfaction. I begin with St. Austin ( in Psa. 33 Con. 1.) upon these words, *Ferebatur manibus suis.* Who can conceive this possible for a man, says he ? *Was ever man carried in his own hands !* He may indeed be carried in the hands of others, but no man was ever carried in his own. I understand not how this can be understood Literally of David ; but we find it verified in Christ : for he was carried in his own hands, when giving his very Body, he said, *This is my Body*; for

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that Body he carried in his own hands.

What Zuinglian Sophistry is able to elude the force of this passage? This Doctor asserts in plain terms our Blessed Lord carried his body, not in Figure, but *ad Literam*. For, saying he understood not how *Ferebatur in manibus suis*, cou'd be applied to *David*, *ad Literam*, and immediately adding it was verified of *Christ*, he must mean *ad Literam*; otherwise he must be supposed to have made this wise discourse. It's impossible for a man to carry his real body in his hands; but *Christ* at the last Supper carried the sign of his body. And cou'd not *David* have wrought this mighty Miracle? Is it so surprising to conceive how a man can carry his own Picture? certainly the Imagination is very narrow, that can't comprehend this, and the understanding short-winged, that can't fly to the top of this Mystery?

Let us now turn to St. Ambrose ( Lib. *De ijs qui initi*: Cap. 9.) Perchance you will tell me I see quite another thing: how then do you affirm I receive Christ's Body? This therefore I undertake to prove. What does he undertake to prove?

*Eran.* The answer is easy. That thô we discern not *Christ's* body in the Sacrament, yet we receive it.

*Ortho.* Had you been in St. Ambrose his place, how wou'd you have calmed the Conscience of a doubting Penitent?

*Eran.* I wou'd have told him, with our mouth we receive only bread, what wonder then we only see Bread? but that by Faith we receive all the benefits of *Christ's* Passion; that *Christ's* body

being not present, how can it be seen?

*Ortho.* In the Turn of a hand you have solved the riddle: But good St. Ambrose, it seems, was benighted: He missed the easy Protestant road, and fell into Viam Romanam. For he proceeds thus. By how many Examples do we prove that this is not what Nature formed, but what the Benediction has consecrated, and that the force of the Blessing surpasses that of Nature; because by the blessing Nature it self is changed, id est, he lays not the doubt by running to Figure, but proves downright we receive Christ's body, tho' it appears quite another thing: that what we receive is not the effect of Nature, but of the Benediction, which changes the Nature of Bread into Christ's body. *Quia Benedictione ipsâ Natura mutatur.* And then he presents us a Catalogue of the most stupendious Miracles God ever wrought, either to shew his power or his goodness: And he concludes thus. *Cannot therefore the words of Christ, that gave a Being to what had none, change those that are, into what they are not? Non enim minus est novas rebus dare, quam mutare, Naturas.*

Well, if heat ran not away with this Doctor's Judgment, or if he must not be read backward, he is certainly not only for the Real Presence, but Transubstantiation also. He argues clole, and he cannot be bribed by Gloss or Comment, to favour our Adversaries.

*Eran.* Not so fast: You know *Natura* is often taken for the Accidental qualities of a thing, as well as for the Substance; and consequently when St. Ambrose say's the *Nature of Bread is changed by Consecration*

feeration, he may only mean, as to it's Significancy, not as to it's Substance.

*Ortho.* He may indeed mean so, if you suppose him out of his wits when he penned this passage. But not other wile: for look ye Sir, does he not say in express terms; *It's not less to give new Natures, id est, to create new Substances, Than to change their Natures that exist, into other Natures, id est, Substances;* for Nature must be taken in the same sense, else he argues no better than your friend. In a word St. Ambrose answers this doubt. *How can I receive Christ's body, seeing I behold quite another thing.* This doubt must be supposed reasonable, and to arise from the Nature of the Mystery. In Your o<sup>p</sup>nion it's extravagant, without ground, without the least appearance of Probability: For if the bread be only a Figure of Christ's body, why shou'd the body appear? And if the Saint thought so, he applied a Caustick to fret the Conscience, not a Balsam to heal it.

I pass to St. Cyril of Jerusalem (Cate. 4.) Seeing therefore Christ says of the bread, *This is my Body, who will dare to question it?* and seeing he assures us, *This is my Blood, who will be so bold as to doubt, and say, This is not his Blood?* By the sole power of his will He once changed VVater into VVine, in Cana of Galilee, & shall we not believe he has turn'd VVine into Blood? YVherefore let us receive Christ's Body & Blood with all certainty: for in the form of Bread his Body is given, & his Blood in that of VVine. Look not therefore upon it as meer Bread, nor as meer VVine; for according to Christ's own words, *it is his Body & Blood.* For tho' Sense persuades

suades you it's meer Bread and VVine, let Faith Confirm you. Judge not of the thing by the Tast; rather believe firmly Christ has given you his Body and Blood; knowing this, believe for certain that this Bread in appearance is not bread, altho the Tast protests it is Bread, but that it's the body of Christ: and that what seems to be VVine, is not VVine, but the Blood of Christ, altho the Tast tells you it is VVine.

*Da Gloriam Deo.* Have we nothing on our side in the world but *An unintelligible Iargon of Metaphysicks?* Are the Fathers all against us? Well, if St. Cyril be against us, neither Bellarmin, nor the Council of Trent are for us. He tells us plainly our senses are deceived, and altho the Author stands to it, that since the Creation, God never did nor said any thing, which contradicted the sense of any man, This Saint is quite of a different Opinion. He Protests both eyes, and Tast are deceived in this Mystery, that what appears to be Bread and Wine, is the Body and blood of Christ.

*Eran.* Ay, in Figure and signification.

*Ortho.* Surely you are in jest *Eranistus*. For certainly a man of your Sense can't drop such a Proposition in good earnest. Cou'd it come in St. Cyril's head to argue thus. Altho it appears Bread you must believe it's Christ's body in Figure, and signification. Altho the Tast Protests it's Bread, you must believe it's the Figure of Christ's Body. Pray, suppose it be only the Figure of Christ's Body, why must it not appear bread, and Tast like Bread? does the Nature of a Figure work any Sensible change? Is it the object of any Sense?

*Eran.*

*Eran.* St. Cyril tells us it's not *meer Bread*, nor *meer VVine*; therefore Bread & Wine remain, & so farewell *Transubstantiation*.

*Ortho.* A man out of his depth grasps a reed tho' it only serves to follow him to the bottom. You catch at a word, and step over whole Periods that explain it. But because these expressions, *It's not meer Bread*; *it's not common Bread*, occur sometimes in the Fathers, they deserve a short Reflexion. I say then they are equivocal, and may signify Bread remains, or that it does not: nothing but the Context can determine their true meaning. Those two negative Propositions, *It's not meer Bread*, *It's not common Bread*, are generally follow'd by an Affirmative, *id est*, the Fathers not only tell us what it is not, but what it is: if the Affirmative be only contrary to the Quality, it only excludes *meer* or *common*, not the substance of Bread: but if it affirms a thing incompatible with both, it excludes both.

This same Father (*Catech.* 3.) says, As the Eucharistical bread after the Consecration, is not common bread, but the Body of Christ, so the H. Chrism after the Invocation, is not simple Oyl, but the gift of the H. Ghost. Now the Body of Christ not only excludes the Quality, viz. *Meer* or *Common*, but the very Nature of Bread; because it cannot be true bread & the body of Christ. But the gift of the H. Ghost destroys only the Quality of Oyl, viz. *Simple*; because this supernatural Efficacy infused by Invocation, is not inconsistent with the Nature of Oyl, but only with

with the Quality *Simple*. Hence it is that those Fathers who deny the Eucharist to be *simple*, *meer*, or *common bread*, tell us without restriction, it's not Bread; it's not *VVine*: but I find not one of those, who say that the baptismal *VWater* is not *common water*, or that Chrism is not *simple* or *common Oyl* ever said, It is not water, it is not Oyl.

*Eran.* Tho' the nature of bread be inconsistent with Christ's real body, it is not with his figurative body.

*Ortho.* Very true; but the figurative Body is inconsistent with St. Cyril's words and meaning: for after he had said, *Look not therefore upon it as meer Bread*, he adds, according to Christ's own words, *it is his Body*: & immediately subjoyns, *Believe for certain this bread in appearance is not bread, but the body of Christ*. Now, I Fancy, it's no hard Task to prove thele two Propositions, *It is bread*: *It is not bread*, are irreconcilable, without running to Metaphysical Targon.

*Anastasius* (*Disp. inter Orth.*) tells us the Eucharist is not only the figure of Christ's body, but his very body: because Christ said not, *This is the figure of my body*, but, *This is my body*. *Damasen* (*Lib. 4. de Fide Ortho. c. 14.*) cries out, God forbid we shou'd believe there is nothing but the figure; *For the body it self is there, with the Divinity*. So *Theophilus in Matth.* So *Emphytius &c.*

Saint Chrysostom (in cap. 6. *Jo. Hom. 45*) assures we are united to Christ by the Communion not only, as Protestants pretend, by Charity *Non solum secundum Charitatem, sed reipsa*. Now i

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Christ's Body be only in Heaven, how we can be united to him *re ipsa*, I desire your Friend to explain. Besides (Hom. 24 in Ep. ad Cor.) He tells us the Magi adored this Body in the Manger. That Christ's Body lies upon the Altar (Lib. 6. de Sacra.) and exhorts Christians to imitate the Magi, *id est*, to adore it.

*Eran.* You must give this Great Man some grains of allowance, *Hyperboles* are ordinary in Rhetorick.

*Ortho.* He was a great Rhetorician, no doubt, but a great Saint also: And can you think he prostituted his Eloquence to Imposture, or invited Christians to turn Idolaters? This is not to appeal to Fathers, but from them; it's to mis-use their Writings, and Outrage their Persons: This is only a short Essay, but long enough to prove all the Fathers are not *against us*, and that our Belief stands upon a more sure Foundation, than *an unintelligible jargon of Metaphysics.*

## II. DIALOGUE.

### Of Communion under both Kinds.

*Eran.* We come now to another Crime, you have robbed the Laity of the Cup against Christ's plain Institution; and that the People might not think themselves deprived of this so Beneficial a Means of Grace, the Schools have invented a Distinction they call Concomitancy, which is,

that in all Flesh there is some Blood goes along, or is concomitant with it; so whoever eat the Flesh partake also of the Blood.

*Ortho.* If our Church has robbed the Laity of half a Sacrament, you have stol'n away six whole ones: five you have banish'd the Creed, and the sixth is a Sacrament of your Institution, not of Christ's; he left us his Body and Blood, and you have substituted in their place Bread and Wine, and thus you have cheated People of Christ's Legacy, and fob them off with a Figure.

I am apt to think your Friend had not much Blood in his Body, but that all flew to his Face when he penned the notion of *Concomitancy*: What Schoolman furnish'd him with this rare Idea? He ows it wholly to his own Invention. Is there no Blood in a living Body, and is not Christ alive and glorify'd? And do not Catholicks believe that very Body which is glorious in Heaven is really received in the Sacrament? *Concomitancy* therefore stands upon this evident Principle, that wherever Christ's Living and Glorious Body is, there is his Living and Glorious Blood, and that they have not been separated since he expired on the Cross, and never will for all Eternity; what does he mean when he tells us, *Flesh may be so dried, that no blood shall appear in it, and in a Wafer there can be none without a Miracle.*

Now I believe in good earnest he neither knows where the Church of Rome is, nor what it is; for he writes as if he knew neither; no doubt;

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doubt, *Flesh may be so dried, that no blood shall appear*; but does he take *Christ's Glorious Body* for a *Mummy*? Do we believe we eat his dead *Flesh*? And when he tells us there can be no blood in a *Wafer*, without a *Miracle*; does he intend to persuade the *World*, we teach *Christ's Blood* is there by the force of *Nature*? He knows we don't. Why then does he talk thus at random, but to amuse the simple, and to mis-represent, when he is unable to argue us out of *Countenance*.

But, Friend *Eranistus*, was not *Luther* as great a Man as your Author, and is not he in *Communion* with the *French Huguenots*? Yet that great *Patriarch*, and these hold that *Communion* under both *Kinds* is no *Divine Precept*, or else, they make *Bold* with their *Maker*. (*de cap. Baby. tom. 2.*) *Non peccant in Christum qui unâ Specie u-tuntur, cum Christus non præcepit ullâ uti.* (*Discip. Ecclesiastique. ch. 12. art. 7.*) *bread must be adi-nistred to those who cannot drink Wine; but then they must protest they do it not out of Contempt.* If both species are of precept, can man dispense with either? If they are not, where is the Crime?

*Eran.* We must stand to *Scripture*, this *Sacrament* was ordained not only to express the *Death of Christ*, but also the *Manner* of it; that is, by *shedding* of his *blood*, &c. but whatever *blood* may be in the *Wafer*, yet there is no *shedding* of it.

*Ortho.* The Famous *Theodore Studita ad Leonem Sacellarium, lib. 2. ep. 129.* solves this difficulty. *Michael Balbus* to wipe off the infamous name of

*Iconoclast*, writes to the Pope and Western Emperour, That he was not against the right use of Images, but was willing to permit them as an indifferent thing, like Communion in one, or both species. Now what says St. Theodore? That the Communion under one or both species for the Laity, was indeed a matter of indifference; because no less was received under one than both species, if we speak of the reality of Christ's body and blood, as it is a Sacrament; but as it is a Sacrifice representing that of the Cross, and the separation of his sacred blood from his body, that being the proper Office of Priests, they only must offer the unbloody Sacrifice, and consume, as well as consecrate both Kinds, to signify the separation of Christ's blood from his body on the Cross, when they act as Priests, and say Mass; but if they Communicate without saying Mass, they may, and do Communicate under one kind.

*Eran.* What do you infer?

*Ortho.* First, That a Thousand Years ago no body found a Divine Precept in Scripture of Communion in both kinds, notwithstanding those Fathers were as able to discern a Command, as your Friend the Author.

Secondly, That the practice was in those days, to receive in one, or both kinds; and that those who received in one kind, never complained they were cheated of the other.

Thirdly, That Concomitancy was then in being, and consequently, it's much more ancient, than his Friends the Schoolmen, the Council of Constance, or of Trent.

Fourthly,

Fourthly, That the *Eucharist*, as a Sacrifice, was ordained by *Christ* under both species, and that the Priest who offers, must consecrate, and consume both, to express the separation of *Christ's* blood from his body on the *Cross*. These words, *Do this*, gave the Apostles *Power* and a *Command* to consecrate, and consume both species; but you cannot prove this precept concerns those who are not Priests, or, who receive without sacrificing.

*Eran.* Under favour, *Christ's* words are general, *drink all*, therefore they concern all, and it's said, *They all drank of it*.

*Ortho.* Your Friend should not have meddled with St. *Mark*, *They all drank of it*; for now he has placed the solution close to the objection; and it's hard to see the one, without falling upon the other; for, look you Sir, *Christ* bid *all drink*: and St. *Mark* says, they all *drank*: All there in St. *Mark* comprehends *all* our Saviour commanded to drink; but those who drank were only Apostles, *id est*, Priests; therefore, the Command only falls upon them, and their Successors.

*Eran.* If the People are to partake of the Sacrifice as under the *Law*, here they are defrauded of half of it; and they are as much commanded to partake of the *Cup*, as of the *Bread*; and the Church may as well take away the *Bread*, and leave only the *Cup*; strange power of the Church! what Institution of God can stand at this rate?

*Ortho.*

*Ortho.* Werē then the People in the Old Law partakers of the whole Sacrifice , *Lev. ch. 2. v. 17*? were they not expressly forbid to partake of the blood ; *nec sanguinem, nec adipem omnino comedetis?* your friend imposes on his Reader ; but assurance will not change downright Falshood into Truth. The People are defrauded of no part ; for who communicates under one species , receives no less than he who communicates under both : there is no Command for either , and the Church may ordain Communion in the species of Wine , as well as that of Bread ; and this has been practised , on Occasion , in the most pure times of Christianity ; Exclamations , *Eranistus* , are no proof , they are rather Symptoms of confidence , than conviction. God has left his Church great Power , but not to cancel his Commands ; and the Author should demonstrate , there is a Divine precept to administer the Cup to the Laity , before he cries out with such an Emphasis , *What Institution of God can stand at this rate !*

You know this Sacrament was instituted at Night ; that it was receiv'd sitting , you affect to call it a *Supper* : You know Suppers are no Morning's-Meal ; that Christ said , *do this* ; yet you administer it in the morning. Now , tell me why , *do this* , does not fall upon the circumstances of place , posture and time , as well as upon the *Cup*.

*Eran.* These are but accidental circumstances.

*Ortho.* How prove you that ? The Scripture is silent , and I am persuaded you can bring no plausible

sible reason but the practice of the Church.

*Eran.* But the necessity of the Cup is founded upon positive Precept, for Christ said to the People, except ye eat the flesh of the Son of man, and drink his Blood, ye have no life in you; and this is understood by all of you of the Church of Rome, as spoken of the Sacrament.

*Ortho.* First you must except at least four of our Church, who understand it not of the Sacrament. That *all* in a Proposition is comprehensive, and ought not to be inserted without caution.

But Secondly, This expression imports indeed an obligation on the whole Church, but not on each particular: for Christ does not say, unless *every* one eats, and drinks, but *unless ye*. When he commanded his Apostles to preach his Gospel, go and preach to all Nations, Said he; thô the command obliged the twelve, surely it fell not upon each particular. For without a Miracle, how cou'd one man run over the Universe? So in the Old law we find; Ye shall Circumcise the flesh of your prepuce: let every one take a lamb, & the whole multitude of the Sons of Israel shall Sacrifice it; and yet every individual Person lay under no obligation of circumcising, nor of Sacrificing. This belonged to the Masters of families. That to others deputed for the Office; and Infine, Crescite & Multiplicamini bound the whole Species, but no particulars; for thô your friend boggles at no assertion thô extravagant to excess, yet I can't believe he will venture to maintain this Thesis, Every man under pain of hell is bound to marry: Hence St. Austin, The moral precepts of Christ oblige all,

and

and each particular man of the same State or calling, his Sacramental precepts not so; but the whole multitude only according to their different callings & capacities.

*Eran.* Bellarmin gives this Text another turn. I thought you would have stood to him. *And*, says he, is an *Or*, that is, except ye eat, *Or* drink On this ground I may understand all the *Ands* in the Creed to be *Ors*, and instead of, I believe this, *and* this; I may say, I believe this, *or* this. This is bantering instead of arguing.

*Ortho.* Mr. L-y condemns bantering with a down-right banter, and regales us with a huff in place of a realon. Nay he mis-represents Bellarmin to make way for a joke, and then laughs at his own imposture. Bellarmin says the Proposition in question being negative, if you do not eat and drink; in the Hebrew, and Syriack dialect (which our Saviour spoke, and St. John transcribed) that *and* is equivalent to *or*; nor does he barely assert, but gives instances. Silver and gold I have none; it's evident *and* here stands for *or*; else St. Peter had made a poor excuse; for the one or the other had suffised for an alms: and again qui maledixerit Patri & Matri; this *and* is *or*, and yet it's no consequence all the *ands* in Scripture may be taken for *ors*; but besides the Hebrew expression, Bellarmin had another reason to give the proposition a disjunctive explication. Our Saviour in the same place promises life everlasting thrice to those who only eat his body: How then cou'd he in the same breath without a plain contradiction threaten hell to those who did not both eat and drink?

*Eran.*

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*Eran.* We take not this to be spoken of the Sacrament ; but let it be taken of the Sacra-  
ment, you will find the blood joyned with the  
flesh in the next words ; but , if it were not ,  
there are a hundred places , where the blood of  
*Christ* is named as cleansing , as redeeming us ,  
without mention of his Flesh , or Body ; are  
they therefore excluded ? If I invite you to din-  
ner , must you have no drink , because it is  
not named ?

*Ortho.* I know , the blood in the next words ,  
is joyned to the flesh , and your friend gives us  
for a solution the very difficulty it self ; to reconcile  
these places that seem to clash , *Bellarmin* says and  
stands for *or* , and brings reasons to prove it ; if  
you pretend , the later words explain the for-  
mer ; pray , tell us why the former explain not  
the later . Salvation is as often promis'd to those  
who only eat *Christ's* body , as Damnation is  
threatened to those , who do not both eat his  
body , and drink his blood ; and St. Paul him-  
self tells those , who eat , or drink unworthily , eat  
and drink to themselves judgment . So that this Apostle  
seems directly to explain the words of our Sa-  
viour .

It's very true , in many places the blood of  
*Christ* is named as *cleansing* and *redeeming us* ; but  
is there no mention of his body ? what signifies ,  
we are cleansed , or redeemed by *Christ's* blood ,  
but by his Death ? and does Death make no  
mention of the body , or flesh ? why do not  
you say , I make no mention of a body , or

H h h soul ,

soul, when I tell you *Q. ANNE* is dead? what was *Q. ANNE*, but such a body and soul united? and what means She is dead, but that body and soul are dis-united?

To the last question I answer, did the Author invite me to dinner, without doubt I should expect drink, tho' no mention was made of it at the invitation; but, suppose I were sure to receive nothing in the Cup, which I did not in the meat, I should neither desire, nor expect it. Now, this is our present case: Christ's body being alive, there is nothing under one kind, which is not under another. The whole body is received in the *cup*, and all the *blood* under the form of *bread*. So that the question is foolish, and the comparison only shews, the Author was at a pinch for a difficulty, when he penn'd it.

*Eran. Gelasius* calls it *Sacrilege* in any who should mutilate the *Sacrament*, and commanded that they, who would not drink of the *Cup*, should be deny'd the *Bread* too.

*Ortho.* First, I fear here is some mistake, for it's certain, before *Gelasius*'s time, Communion under the species of Bread alone, was frequently practised; For (*Serm. 4. de Quadra.*) does not St. *Leo* ordain that all communicate in both species, to distinguish the *Manicheans*, who abhorred Wine, as *fel draconum*? Now, if communion was always administered in both kinds, why this ordination?

Secondly, *Gelasius*'s Letter is not extant: *Gratian* is the Warrant; and your friend has conceal'd

eeal'd the Title of the Canon , to frame a difficulty : *The Priest must not receive the body of Christ without the blood.* Gratian prefixes this Title : and I suppose , he who read the Epistle , understood the meaning . Do not we confess the same thing ? we confess , it's a Sacrilege to say Mass in one species , a violation of Christ's Institution , and of his Command ; but does this concern Lay - Communion ? the Glos also notes , *hoc intellige de conficiente* , and then , *quia infirmus , vel sanus in necessitate* , may communicate in one species ; that is , tho' a Priest , *conficiens* , saying Mass , must consummate in both kinds , yet , if he be sick , and says not Mass , he may lawfully receive one ; but for a Priest , out of a Manichean superstition , not to consecrate the Cup , is to mutilate the Sacrament , and is a Sacrilege by Gelasius's Determination , and ours also .

Eran. This last Testament of our Lord , which was confirmed by the practice of the Church for 14 hundred years , was mutilated by the Council of Constance , and the Cup taken away from the Laity , with a non obstante , as well to the institution of Christ , as the practice of the primitive Church .

Ortho. You have , Eranistus , not only mutilated the Testament of our Lord , but broke it , by substituting the figure in place of his real body and blood , and banish'd the true belief of this Sacrament out of England , which had continued from the sixth Age to the fifteenth ; and you have mutilated the Decree of the Council in

the margent; to countenance the forgery in the Text. His pretended Communion was not only to be receiv'd in both species, but also after supper, and not fasting, and appeal'd to Scripture, to support his error: The Council condemns this error, and so do Protestants themselves in practice, and declares, that *non obstante* Christ instituted this Sacrament in both species, after supper, and gave it his Apostles *not fasting*, yet, it's not necessary to receive *after supper*, nor *not fasting*; and afterwards, it comes to Communion in one kind, and decrees, that the Laity must observe the custom then of long continuance in the Church, of communicating under one kind; so that this *non obstante*, so much chimed upon by Protestants, falls not upon Christ's Institution, much less upon his Command, but upon *after supper*, and *not fasting*: Let us set down the Decree, as quoted by the Antipapist du Moulin, pag. 756.

Seeing some people dare temerariously affirm, that the Christian people must receive the EUCHARIEST under both kinds of Bread & Wine, and ordinarily give to the Laity the Communion under, not only the species of bread, but also of wine, even after supper, or otherwise, being not fasting, and obstinately affirm, they must thus communicate, against the laudable custom of the Church, approved with reason; which damnable they indeavour to condemn, as sacrilegious: for this cause, this present Holy Council lawfully assembled by the Holy Ghost Declares, Decrees, and Defines that tho' Christ did institute after Supper this Venerable Sacrament, and gav

it his Disciples under the species of Bread and Wine; this non obstante, the Authority of the Holy Canons, and the approved custom of the Church has practised; that this Sacrament must not be taken after Supper, but fasting by the faithfull, except in case of Sicknes, or other Necessity, permitted by the Church.

It's certain, hitherto, this Decree tells the practice of the Husites, and only condemns Communion after supper, and Not fasting, but Decrees nothing concerning Communion under one or both Species. So that, Non obstante the Author's confidence, the Concil's Non obstante has quite a different Sense from his, And consequently he is Guilty, if not of forgery, at least of legerdemain, and mis-representation.

Then it ordains that thô the Communion was given in both kinds in the Primitive Church, yet seeing the body and Blood are under one kind, and that Communion under one has been long practised by the Church, and the holy Fathers, it must pass into a law. Now if Communion without the Cup was of a long standing before this Decree, how did the Council take it away? you shou'd place the Epoch higher: and not bolt out propositions contrary to plain fact; but it's not Protestants either busines, or interest to put things in a true light. They know our doctrine has nothing blamable, and that it must be disguised to appear monstrous. This non obstante has been thrown upon us a hundred times to persuade the ignorant we set our church above God him self, and giye her power to annul his commands

at pleasure ; but we believe her authority reaches not so far , and the Council of Trent disowns any power to alter the Essence of any Sacrament ; so that if you can produce a Divine precept of communicating under both kinds , the Church will restore the Cup ; till then , it's more safe to obey her commands , than to question her authority & practice .

*Eran.* I own no divine command appears in Scripture opposite to your practice ; but I find grounds for a doubt . I shou'd be more at ease , cou'd you convince me by plain fact , the Primitive Church did look upon Communion under one or both kinds as indifferent .

*Ortho.* This is as evident as history can make past facts . 1. with the Council of Constance I grant in publick Communions the Faithful received both Species generally ; but that sometimes they receiv'd only one , and in private often , cannot be denied .

Secondly . That Communion under one or both Species was look'd upon as indifferent about 900 years ago , is evident by Michael Balbus the Emperour's letter to the Pope , and the great Studita his Answer : The one had never told the Pope it was so , had it been otherwise ; nor the other own'd it , nay , and practis'd it also ; for , being seised , by LEO the Armenian's Command , he furnish'd himself with Consecrated Bread , and communicated daily in the Dungeon ; and God confirmed his Piety with a Miracle , the same Sacrament , that gave him Grace to suffer , sustained also a long time his Body .

Thirdly , In Time of Persecutions , for private

vate communion, they carry'd home the consecrated bread. *Tertull. lib. 2. ad Ux.* and in long journies, as St. Ambrose testifies of his brother Satyrus, *Orat. funeb.*

Fourthly, The Practice of Communicating Children, immediately after Baptism, under the species of Wine alone; that Dr. Burnet pretends, in St. Austin's time, it was an Article of Faith; and the Author of the *Ecclesiastical Hierarchy*, *lib. 2. p. 2, 3.* asserts, the custom came from the Apostles; you will find an instance in St. Cyprian, *Ep. 107*, and in Arcadius twenty.

Fifthly. The *Anchorets* provided themselves with bread alone, to communicate in their Cells; and St. Basil, *Ep. 235.* approves the practice, and stiles that Communion, *a participation of the body and blood of Christ*; magnifies it's effects, from our Saviour's Words, *who eats my flesh, and drinks my blood, hath Life everlasting.*

Sixthly, The sick sometimes received one species, sometimes the other; as you will find in the 4th Council of Carthage, and 21th of Toledo. Now, were not our fore-fathers as able to discern a Divine Precept, as the Author, and as religious to observe it? they were as learned as he, and I am sure, more pious; yet many practis'd Communion in one species, and not one condemn'd the custom, as opposite to Christ's Command: It's true, the *Priscilianists* and *Manicheans* abstained from the Cup, and St. Leo condemns their superstitious motive, but not the Thing.

*Eyan.*

*Eran.* In publick Communions were the People ever permitted to receive only one species ?

*Ortho.* This question is not to our purpose : if private communions in one kind were not thought a breach of a divine precept, publick most certainly could not ; for in the Scripture there is no ground for such a distinction ; but for your satisfaction I must tell you the Decree above mentioned of Pope *LEO* demonstrates , that in publick communions one species was only given to the people ; for had they always received in both , the *Manicheans* (who refused the Cup) had been discovered without this new command. But it's certain , when *Leo* commanded all to receive the Cup , he impos'd a new obligation , and abolish'd an old custom practised in the open Church.

But , dear *Eranistus* why such a noise about the Cup ? in many places after Communion we give it.

*Eran.* But not the sacramental.

*Ortho.* As much sacramental as yours : we give Wine , give you any thing besides ? you , I suppose , drink in memory of Christ's Passion ; and , why can't we have the same Ejaculation ? and , if our Faith , Hope , and Love of God be equal to yours , why don't we partake equally of Christ's merits ? for *opus operatum* in your Theology is a monster. Your friend hates the name , and runs from the very shaddow : well , it's time to end our conversation : and next time you see your friend , desire him to leave Controversy and write *Romances* or *Satyrs*.

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